

THE PLEA OF THE
INNOCENT

3

Wherein is auerred,
That the Ministers & people
falslie termed Puritanes, are iniu-
riously slandered for enemies

to the troubles of the State.

Published for the common good of the
Church and common weale of this

Realme of England

AS A COUNTERMUNE

Against all Sycophantising Papists; Sta-
tising Priests, Neutralising Athenies, and
Slandring freemen of all godlinesse,
truth and honesty.

Written:

By *Iosias Nichols*, a faithfull Minister
of the Gospell of Christ: and an
humble seruant, of the En-
glish Church.

Micah. 7. vers. 8. 9.

Reioyce not against me, O mine enemies, though I shall
fall: when I shall be in darkness, the Lord shall be
a light vnto mee. I will beare the wrath of the Lord,
because I have sinned against him: vntill he plead his
cause, and extort iudgement for me: he will bring
forth to the light, and I shall see his righteousness.



1602

THE PLEA OF THE

INDIVIDUAL

IN THE

THE MINISTERS & PEOPLE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

**The contentes of this
Booke.**

Chapter. 1. Wherein is shewed,

- 1 They be not puritanes in deede who nowe
in Englande are so called Pag. 1.
- 2 That name is verie fit and proper for all pa-
pistes pag. 4.
- 3 What are the causes that some of her Maie-
sties most faithfull and obedient subiectes,
are termed puritanes pag. 5. &c.
- 4 The true state of their cause. Pag. 12.

Capit. 2. Wherein is declared,

- 1 That the Ministers and people, which haue
desired & sought reformatio of some things
in the Ecclesiasticall state of this lande, are
warranted in their doings by the principal
rule and Canon of our Church, namelie the
holy scriptures. Pag. 13. 14. &c.
- 2 Martin Marprelate, the Brownistes, & Hac-
ker stirred vp by Satan to hinder their good
cause pag. 32. 33. 34.
- 3 Preaching against Non residentes and the
vnpresching ministerie, and all the exercises
of the people, agree to holy Scrip. Pag. 35.

Cap. 3. That the Ministers and peo-
ple who haue desired reformation in some
church matters, haue therein followed the
Christian lawes and godlie proceedings of
the ecclesiasticall state Pag. 38. 39. &c.

A 2 Cap. 4.

The contentes of this booke.

Chapter 4. Wherein is prooued,

- 1 That it can not bee, that the Ministers and people desiring reformation, should bee enemies to the state Pag. 59.
- 2 They can not but vnfainedlie loue the Queenes most gracious Maiestie Pag. 60.
- 3 They doe heartilie reuerence, and thankfullie obserue the Lordes of her most honorable priue Counsell Pag. 65.
- 4 They reioice to liue vnder the comon lawes and ciuill comunitie of this Realme Pa. 69.
- 5 And in all their doings maintaine the faith, and promote the good proceedinge of the state of the Church Pag. 71. 72. &c.

Cap. 5. This teacheth, that the Reuerende Bishoppes and other Prelates of the Church of Englande, standing for conformitie (such as in deede vnfainedly doe fauor the present state of the Church, and doe faithfully holde and beleue the true religion and faith of Christ, maintayned by publike authoritie among vs:) are one and the same, with the godlie Ministers and people which desire reformation of some thinges in the Ecclesiasticall state.

- 1 Because they may disagree in some things & yet be faithfull brethren Pag. 83.
- 2 This life stoordeth not absolute and vntchangeable vnitie Pag. 85.
- 3 They agree in all substantiall pointes of our Church, as it agreeth with holie Scripture. Pag. 91
- 4 God by persecution can make them, in deed to appeare to be one Pag. 96.

Cap. 6.

The contents of this booke.

Cap. 6. Wherein is plainly opened,

That there can no good reason bee shewed,
that the godlie Ministers seeking reforma-
tion, are enemies to the present state:

- 1 Because their conscience is cleare in Gods
sight Pag. 100.
- 2 They defende no euill actions in them sel-
ues Pag. 101.
- 3 They can not be charged with the faultes
of straungers, Anabaptistes, foolish Martin,
or of frantick Hacket Pag. 104.
- 4 Nor with vnthankfull obscuring of Gods
mercie for their fancies, &c. Nor with inno-
uation or scisme Pag. 115. &c.
- 5 They can not be charged with anie thinge
against her Maiesties Person, Crowne, or
Dignitie Pag. 134.
- 6 Or that they are against all Superioritie in
Ministers, or the true power and honour of
the ministerie Pag. 143.

Cap. 7. Wherein is prooued, that the

Ministers seeking reformation, (falsely cal-
led puritanes) are not in any sort to be com-
pared to papistes in euill, much lesse to bee
equalised with traitors, Seminarie priests or
Iesuits.

- 1 By their contradictorie doctrine. Pag. 148.
- 2 By their contrarie actes & doings. Pa. 152

Cap. 8. The Ministers which desire
reformation in some thinges of our Church
matters, can not feare but euer lose her Ma-
iesties

The contents of this booke.

lettie, and all the godlie wise Magistratus vnder her. But the papistes cleane contrarie. Pag. 154. 155. &c.

Cap. 9. Wherein is plainelie shewed,

- 1 That it is most profitable, to the present state and gouernement, and greatlie for her Maiesties lastie, to heare the petitions of the godlie Ministers seeking reformation, and to tolerate thū in their ministrie. Pa. 166. &c.
- 2 To harken to papistes and to tolerate them, is most exceeding daungerous and pernicious Pag. 174. 175. &c.

Cap. 10. Wherein is demonstrated,

- 1 That the vnpreaching Ministrie. Non residence and Subscription are troublers of the state Pag. 192. 193. &c.
- 2 They are breeders of Atheisme & Poperie, and so ouerthrowers of the whole lande, if ther be not remedie in time. Pag. 218. &c.
- 3 At which the Atheistes laugh to their own confusion. Pag. 227. &c.

Cap. 11. Wherein is discried, that nei-

ther the reuerend Fathers and learned Prelates, standing for conformitie, neither the godlie Ministers desiring reformation, are the onelie and proper causes of these troublesome dissentions and ruils following the same. But there are some other things, more specially to be looked into, which may
and

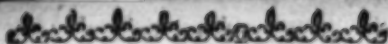
The contents of this booke.

and ought to induce both parties vnto peace,
and to ioyne louingelie, in the building of
Gods house: and that all English people
doe humble themselves by prayer vnto God,
and carefullie conformance them selues to the
Ghospell of Christ Pag. 232. 233. &c.

God saue our most
gracious and Christian
Queene ELIZABETH.

To





To all the Reverend
Fathers, the Bishops of this
lande, & to all the godly learned
Ministers of Iesus Christ, & to all the
true and faithfull fauourers of the ho-
lie faith and religion, now publikelie pro-
fessed and maintayned in Englande:

IOSIAS NICHOLS the least of
the least of all Gods Saintes,
witheth all grace, peace
and ioye in belee-
uing.



Good name (*saith*
Salomon) is to bee
chose aboue great
riches, and louing
fauor is aboue sil-
uer, and aboue
gold. Which then

Prou. 22.1

is most excellent, whe it is found in the
feare of God, & our light shineth to the
glorie and praise of God. But the name
of a Minister is yet of more regard, by
whose standing and falling many are
drawn, & the reproch of such men rea-
cheth nearest to the heauens, & God is
most dishonored by their dishonour: for
he hath said, I will be sanctified in the
that come neere me: and before al the

A good re-
port, and
namelie of
a minister, is
a precious
thing.

Leuit. 10.3.

B people

THE EPISTLE.

people I will be glorified. Howbeit, the
 Gospell proclaimeth all them blessed,
 who for Christes sake are reviled, and
 against whom, men doe falslie say all
 manner of euil. For wicked men and in-
 fidells speak euill of them, which runne
 not with them to the same excesse of ri-
 otte: and beastlie men will vter lowd
 woordes, against those thinges they
 know not. Hereof it cometh, that many
 men fall away, beeing not able to beare
 the reproch: yet hee which beleeneth as
 he speaketh, and knoweth what hee be-
 leeneth: he suffereth as a Christian, &
 is not ashamed, but glorifieth God in
 this behalfe. Notwithstanding when
 a brother shal reproach his brother, and
 one christian ill an other, and the house
 of God shal be denided: then is it most
 dangerous. For there will the enemies
 of mankinde, cast in many burninge
 firebrandes and heape on much drie
 wood, that we might be all consumed
 one of an other. And such (my most
 reuerend and beloued brethren) hath
 been our case and condition: because
 we haue desired and sought after the
 good proceeding and perfection of our
 Church, in the seruice and worship of
 Christ

Christians
 to reprove
 one & other,
 hurtfull to
 the Church.

The state of
 many god-
 lie Mini-
 sters.

THE EPISTLE.

Christ, & Withholden our hands from
doeing, and allowing of some things, in
our iudgement, hurtfull to the same,
and cōtrariant to the gospel of truthe:
We haue suffered and endured much
reproach and contempt: Which We haue
patientlie borne, and with great silence,
for diuers yeares sustained: that on our
part, the sacred words of righteousness,
might not be ill spoken of, and as much
as in vs lyeth, we might cut of all occa-
sions to the common aduersarie, to pre-
vail against the holie Church of Christ,
Which is among vs. But now it seemeth
to me, that notwithstanding all this,
the state of things is woorse then euer
before: and I can not tell whether our
coniuence in suffering all euill speeches
against vs, hath don the Church harme.
For now the papist beginne to comfort
them selues, yea they challenge vnto
them the name of honest and true men
and good subiectes: & by the reproach-
full name of puritane, all godlie prote-
stantes are most cunninglie depraued.
To haue ben called prescisman, puritane
hotheaded, proude, contentions, scis-
matickes and troublers of the Church,
We haue borne it patientlie (God know-

The cause of
this treatise.

THE EPISTLE.

ing our innocencie) and could yet beare it more: so as by our suffering of cōtempt, the Church of England, might receaue honour, and Gods people reioice vnder good guiding pastours. But When it is grown so far, that We are called and accounted Worse then papistes, enemies to the state, Worse the seminarie priests, like Iesuites, subverters of the common Wealth & enemies to her Maiest. most royall crown & dignitie (for whose safetie We do cōtinuallie & instantlie pray) & that this is so farre growne, that the traitrous priestes doe brag of extraordinarie fauor, and vnder the name of puritanes most fraudulentlie and with most grosse & palpable lying and slaundering, traduce all Christian churches. so that We verely thinke that if such things goe forwarde, they Will in a short time cause a most wofull ouerthrowe of the Whole state & of the Christian Church amōg vs: We can not now forbear any longer, but that wee must needes shew vnto all the Worlde our innocencie: that the Wrong which by ill and false report hath been done vnto vs, thorow our negligence and want of honest defence, be not made a stronge forge, and

THE EPISTLE.

a close mightie engine, to destroy all the
happie and godlie proceedings of her
Maiestie, turning upside downe the
ioyfull flourishing of the Christian re-
ligion and Gospell. And we can not
nowe heale this soare by any private
doinge; for it is spread abroad so uni-
uersall, and mens minds are so uniuer-
sally possessed therewith, that we haue
no way to doe good but to come into the
open theater of the Worlde to pleade
for our selues & to make manifest the
vprightnes of our cause, against all
these most false, vniust & slaunderous
imputations. Let me therefore entreat
you all (Reuerend Fathers and Bre-
thren) in godly charity to receiue this
our most iust apologie & with Christian
equitie to consider of it, and with hea-
uenlie wisdom wayninge the estate of
the Church, and the present necessitie,
take euerie thing in that meaning as it
is written. And I doe not doubt, but
although the knowne and professed
enemie of all goodnes the Popish iactio,
(which now these three and fortie
yeres haue vsed all cunning treacherie
& treasonnable platformes, to bereaue
her Maiestie (whom God almightie

THE EPISTLE.

preserve still among vs of this present
 light and life of this world, and all this
 Realm by that meanes, of the heauen-
 lie light and life of the world to come)
 though I say, these vowed enemies of
 the Gospell and of this land, doe feare,
 chase and fume, yet shall not you my
 deare brethren, neither any honest Chri-
 stian and faithfull subiect, haue anie
 iust cause, to mislike this manner of
 wrighting: but rather (thorow the hand
 of my God vpon me) finde and thinke it
 necessarie at this time to bee published
 to all Christian people of this English
 nation. For I doe herein declare and
 shew, what hath been our cause and
 maner of proceeding, & that as plain-
 lie Without concealement, & as faith-
 fullie, Without partialitie to our selues,
 as I may boldlie anouch euerie thing,
 to anie mans conscience, which wilbe
 content with trueth and all the trueth:
 and secondlie how agreeinge all our
 cause and doings from time to time,
 hath been to the present estate, and her
 Maiesties proceedings in the Gospell:
 Thirddie in clearing our cause and
 doings of the greatest accusations and
 imputations, I make it plaine how un-
equal

The con-
 tents of this
 booke.

THE EPISTLE.

equall and vniust, the comparison is,
betweene vs and the Papist: and lastlie
I do a litle touch some other things ne-
cessarily appertaining to the premisses.
Now it may bee that herein I shall not
satisfie all men: peraduenture I shall
offend some of the reuerend Bishoppes
& some other learned Prelates standing
for conformitie: & it may be I shall not
perfectlie aunswere the expectation of
the godlie Ministers, who desire refor-
mation, or of some other wise and lear-
ned Christians. Herein doubtes I haue
cause to suspect myne owne insuffici-
encie. For who can tell how to walke
perfectly with the Lord & yet auoid all
occasions of offence, where both the par-
ties haue bene as so hote war, & where
there are men of so manie contrarie
iudgements and affections? much lesse
a man of so litle helpes & small gifts
as I haue. How be it I craue the pati-
ence and charitable taking of this my
wrighting of them both; and I hope they
will accept my good will. For in an es-
peciall loue toward both parties I haue
taken this in hande: and haue set God
before mine eyes before them both, that
so neer as I could and as far as I know

Harde to sa-
tisfie all men

THE EPISTLE.

& am able, I utter that Which is right
 in his sight, not seeking to please any
 man of either side: but endenouring to
 doe a worke pleasing to God, and good
 for his Church, I might minister occa-
 sion of profit to them both. Knowing,
 that now is the time that either side
 should cast of the loue of them selues,
 and turning their eyes from the sweet
 reflex of their owne prayse, ioyne in one
 heart against the common enemies, for
 the peace, increase, perfection and ho-
 nour of the church of God in this land.
 Which my good & honest meaning, if
 I haue not so fully acoomplished as I
 desire, I humble my selfe vnto God, &
 trauell heerein vnder his mercie: and I
 am readie, vpon good demonstration
 of my fault, to make amendes and to
 satisfie eather partie. But if there bee
 any of the reuerend Fathers, or of the
 learned Prelates (Which God forbid)
 that be proud, froward or malicious, &
 will stande stiffe vpon their conceyued
 purpose, seeking them selues and their
 owne things, and not the glorie of God,
 and the things Which are Christes: I
 esteeme them no further then they de-
 serue; I pray God amende them, and

INTRO

I appeale
 from the
 proud,

THE EPISTLE.

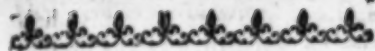
turne their hearts, So on the other side, and re-
if there be anie mā who seemeth to like nounce all
of reformation, who yet being an hypo- hypocrites.
cite and false harted, hath any hidden
poyson in him (for it is no rare thing to
haue a Iudas among twelue, and false
creeping brethren, who would bring the
church into bondage, and make a pray
of the same) as I know none such, so I
doe renounce them in this Apologie, &
all other what so euer, that doe not loue
her Maiestie with all their heart, and
are not true and vpright fauourers of
the Gospell, as it is taught in England
by publike authoritie, or haue in him a-
nie treacherous or wicked purpose a-
gainst the same, any manner of way.
And I pray God to make them to bee
known yea if any man be guiltie in his
conscience of any euill, let him be asha-
med, & let him hide him selfe & seek
the shiftes of wicked men in darkness.

But as for vs, our cause is iust before
God, and wee haue done no hurt to her
Maiestie, and we know and beleue,
that when the appointed time of God
shall come, and his counsell hath suffici-
entlie tried vs: he will bring forth our
righteousnes as the light, & our iudge-
ments

Our cause
is iust.

THE EPISTLE.

ment at the noone day. Therefore I
thinke it my duetic Without all feare,
to open to all the world, what manner of
trespassers we are, and to commend to
the conscience of all Wise, learned, and
godly christians (when they shall tho-
roughly vnderstand and rightly weigh
euery thing as it is) the righteousnes of
our cause, and the vprightnes of our
meaning. O God and heauenly Father,
thou iudge of all flesh and searcher of
the heart and raynes, sende forth thy
light & thy trueti, iudge thou the cause
of thy seruants, and take it into thine
owne bandes: And cause thy people to
returue & discerne betwene the righte-
ous and the wicked, betweene him that
serueth God and him that serueth him
not. And let thy gracious countenance
shine alwayes vpon this lande & vpon
thine anointed hādmaid our Soueraign
Queene Elizabeth: defend, protect and
guide her, establish thy covenant of
peace with her and this English nation
for euer, eue the sure mercies of David.
For thy holy sonnes sake Iesus Christ,
Amen. At Eastwell in Kent this 4. of
Iune. 1602.



Cap. 1. Wherein is shewed, 1.

That they be not puritanes in deed
who now in England are so called:

2 That name is verie fit and proper
for all papists. 3 What are the cau-
ses that some of her Maiesties most
faithfull and obedient subiects are
termed puritans. 4 The true state
of their cause.



Read in the sto-
rie of primatiue
Church of diuers
sortes of heretiks,
who for their o-
pinions of their
owne purenes, co-
trarie to the truth of holie scripture,
might verie well bee called puritanes.
As namelie such as verie proudly and
odiouslie (as Saint *Augustine* wrigh-
teth) called theselues *Cathari*, (which
may well, out of the originall worde,
bee translated by the name of Puri-
tane) for their puritie or cleannes; and
these he saith followed *Novatus*, and
were therefore called *Novatians*. The

What be pu-
ritans.

De heres.
Cap. 3. 4.

Pe.

21 *They are not puritans,*

Pelagians also were Puritanes, holding (as he saith) that the life of a iust man in this world, hath no sinne at all, and that of them the Church is made vp in this mortall life, that it might be altogether without spot or wrinkle: Of this latter sorte were the *Donatistes*. There were also puritanes called *Iovinianistes*, affirming that a man can not sinne after hee hath receaued the lauaker of regeneration. *Ebion* also and diuers others, thought so well of them selues, that they claue to the lawe, as the Pharisees, looking to be iustified by their workes & not by faith onely. All these and many others hauing opinion of their owne puritie, and despising others, might iustlie and truebe be called *Puritans*. But such ministers and other good christian men & women, who in this Lande, vnder her Maiesties most happy raigne (whom God continue in safetie with the longest liuer) haue embraced the gospell, and by it abandoned all these and all other heresies and falshoodes, and endeavour to followe the same gospell, with all their soules, and in simplicitie & humbleness

11.

Euf Pamph
hist. lib. 3.
Cap 17.

Godlie Ministers and
people in
England no
puritans.

who are so called.

net of minde, haue ben desirous that
them selues should draw nearer and
nearer vnto God, and that the church
of England (as it is very well, and ve-
rie much reformed out of popish ido-
latrie and superstition) might more and
more grow forward vnto such perfe-
ction, as in this fraile life might bee
attained: be verie vnecharitable and
vniustlie called by that odious & he-
reticall name of puritane. For if wee
would search all Englande from the
tenth yeare of her Maiesties most gra-
cious raigne (about which time this
wicked slaüder did first beginne) vnto
this present time: there can not bee
brought forth anie one, out of those,
who faithfullie and in the feare of
God haue sought reformation (how
so euer for that cause they haue bene
& are vnruly so called) that euer did
arrogate anie such thing to them sel-
ues, as to be thought puret the other
men: but alwayes they haue acknow-
ledged them selues to be great & gree-
uous sinners, as well as other men:
accounting their owne righteousness
to be as a stayned cloth: and reioysing
of no other purenes, but that which

We account
not our
selues pure.

4 *The names of puritane*

is by the blood of Christ, whē for his sakes our sinnes are forgiuen, & thorough faith in him our soules are purified, and his righteousness imputed vnto vs, by the free mercy and grace of God. Therefore except wee would call black, white: and bitter sweete, there is no reason in the world to call any such by the odious name of puritanes.

Papistes are
in deed pur-
itans.

Cōcil. Trid
sess. 6. & sess.
3.

Test. Rhem
vpō Luc. 10

2 But the Papistes indeed being the true followers & schollers of the *Cathari*, *Novatus*, *Pelagius*, and of the *Ebionites*, *Donatistes* and of all such like puritane heretiekes, may iustlie and verie fitlie be called puritanes. For they hold that in their regenerate me after Baptisme, there is nothing that may be saide to haue the reason of sinne, and that they are able to fulfill all the commaundments of God: and they affirme that they haue an inherent righteousness which they keepe as a pure and immaculate robe, to the obtayning of saluatiō: and that they are righteous, iustified, & deserue saluatiō by their workes: that they haue among them deuout and holie men, (whom they call religious) Moncks,
Fri-

fit for Papistes.

3

Friers, Nunnes, Iesuits & Seminaries, who in their religious order liue (as they say) a seraphicall and angelicall life, & being virgins, void of al secular affayres, as pure and chaste votaries, in contemplation seruing God day & night, are able to merit not onely for them selues, but also for others: and of the superabondancie of their workes of Supererogation they may communicate to others, and the Pope may by indulgence, applie their merittes for the relief of others out of purgatorie, and such like. These vndoubtedly may & are properlie to be called puritanes, because they indeed arrogate vnto them selues puritie and holines, and despise all others: which the true children of God (though thus belied & slandered) dare not in anie case to doe; but contrarielie they crie out with the Psalmist vnto God: *Enter not into iudgement.* And with the Publicane: *Haue mercie vpon mee a sinner.*

3 But the cause originall and order, wherby these reproachful termes were giuen to good Christians, I find to bee this: In the beginning of her Maiesties

verf. 41. and
2 cor. 2. ver.
10. and cap.
3. ver. 14.
Will. Allen
of pardons,
cap. 11. and
12.

Psal. 143. 2.
Luc. 18. 13.

Howe the
name of pu-
ritane came
vp in En-
gland.

¶ *What are the causes that some of*
Maiesties most happie raigne (whom
I humblic pray our God to prolong as
long as sunne and moone endure) the
Ghospell being published, and Prea-
chers ordained to teach the people:
Manie people within a while feeling
some tast of the heauenlie comfort,
began to delight in hearing of Ser-
mons, singing of Psalmes, in reading
and godlie talke of holie Scriptures
which they were taught. And there-
withal did somewhat refrain prophane
and vnprofitable customes, & some-
time they admonished their neigh-
bours, if they did swear, & pray them
to goe with them to the Sermon. The
greater sort of the people, being olde
barreles which could hold no new
wine, addicted partlie to poperie and
partlie to licentiousnes, hauing many
of them no other God, but their bel-
lie, would deride and scoffe at them,
and called them holie brethren and
holie sisterne: saying, *He is one of the*
pure and vnspotted brethren. Diuers
Ministers also entring vpo that waigh-
tie charge, when they (being learned)
came to the practise of the communi-
on booke, found them selues trou-
bled

Godlie ex-
ercises scor-
ned by the
wicked.

saith. sub. are termed puritans. 7.
bled in some things, & some certayne
ceremonies were a scruple vnto them.
And as it is said in the preface of the
said booke, it was not thought fit at
the first to take away all those things,
which seemed to be superstitious, but
to take the middle way to abandon
some and to retaine some: So by this
occasion the Papistes & other people
not well affected to religion and god-
lines, after a while begā to finde holes
in the Ministers coates, and deuised
diuers wayes of molestation and trou-
bled them, not a litle. They open
their cause to the reuerend Bishoppes
of those times, and found great kind-
nes at their handes at the first, & they
were a good and comfortable shadow
vnto them for a season. But about the
tenth yere of her Maiesties raigne, the
papistes as men which began to shake
of the feare, wherewith the mightie
God protecting and blessing her Ma-
iesties most godlie and Christian pro-
ceedings, had strocken them, the Pa-
pistes (I say) began to come foorth of
their dennes, and as it is well knowne
to the state, practised diuers treache-
rous attemptes; but amōg other, they

Papistes &
atheists pick
quarrels w
good men.

C pre-

8 *Faithfull and obedient subiects*

preferred such greivous accusations against the godlie and faithfull Ministers; that then and from thence forth, they were left naked, & a great storme fell vpon them; and so it continued now and then sharper, & some time there was a calme, & men breathed & returned to the Lords worke.

Subscriptio
came fourth
first Anno
1571.

About anno 1571. (as I take it) Subscription was first enforced vpon the ministrie, for which cause in that time certaine men wrott an admonition to the parliament, opening diuers things worthie reformatio. Whervpon arose great volummes of prouing and defending, which are famoullie known to all men, that vnderstand of these causes. But how flesh and bloud did in these wrightings ouersway the Christian moderation and mildnes, which brethré should haue ben verie careful of in contending for trueth, by the hote pursuite of either side, I reioice not to rehearse, and I am sorie as ofte as I thinke vpon the lamentable effects & hurt of the Church in those times. How be it, our mercifull God, whose vnchaungeable loue, doeth swallow vp manie of our infirmities
and

are termed puritanes:

9

and follies, graunted vnto vs in the
midst of these fierie contentions, a
goodlie space of quietnes about the
time that the reuerend Father Maister
Grindall was Archbishop of Can-
turburie. In which time in al the south
partes of Englande, there was great
concorde among the ministers, and
they ioyned in great loue and ioy one
with an other in the Lords worke. So
that in the space of 4. or 5. yeares (as
I remember) there were infinite soules
brought to the knowledge of Christ:
and the people reioyfed for the conso-
lation seing & beholding how greatly
they were bound to praise God, for
her Maiesties most christian gouerne-
ment, vnder whose most godlie pro-
ceedings, they had sucked and tasted
the sweet and vndeceueable milke of
Gods trueth, euen the holy faith of
Gods elect, the doctrine of saluation.
It was a goldé time, ful of godly fruit,
great honour to the Ghospell, great
loue and kinde fellowship among all
the Ministers, preaching the faith, and
the people vnited in the true feare of
God and cheerefull reuerence to her
Maiestie. But this life not affoording

C 2

con-

10 *Causes why honest men*
constant prosperitie to heavenly loue
and growth of godlines.

After the said Archbishops decease,
there came forth a newe and fresh
assault of Subscription, vniuersallie
imposed, and againe enforced vpon
all the Ministers in three articles.

Anno Do-
min. 1584.
the wofull
yere of sub-
scription.

First of the Queenes Maiesties Sou-
ueraigne authoritie ouer all persons,
&c. Seconde, that the booke of com-
mon prayer and of ordayninge Bi-
shoppes, Priestes and Deacons, con-
taine in it nothing contrarie to the
woorde of God, &c. Thirde, to allow
and approoue all the articles of reli-
gion agreed vpon by the Archbishops
and Bishops, &c. 1562. and to beleue
all therein containd to bee agree-
able to God. When in the visitations
and publike meetings the Ministers
were called to subscribe: they offered
verie freelie & willinglie to subscribe
to the first article of her Maiesties most
lawfull authoritie. And for the other
twoo they refused to doe any further,
thē by law they were bound, & name-
lie according to the statute made for
that purpose Anno 13. Herevpon ma-
nie

in diuers Shiers were suspended from the execution of their Ministerie, and some deprived. And great diuision arose in the Church, the one suing for reformation and to be eased of such burdens, and the other vrging verie straightly the former things, and punishing such as would not be conformable. Then came there forth a new cloude of wrighting and mennes affections waxing hote and drawing to the worse, it was a verie common name to al these Ministers to be called puritanes: As men which made conscience of many things, which the reuerend Fathers, & many learned men affirmed to be lawfull.

In all this time there was much preaching in the Vniuersities, about nonresidentes and vnpreaching ministers: and there should you see a plain diuision, one sorte called youthes, and the other sorte which tooke not such libertie, were called prescitiāns. And this is growne both in the Vniuersitie & in the countrie town and citie, that who so feareth an oth, or is an ordinarie resorter to sermons, earnest against excessse, ryot, poperie, or any disorder,

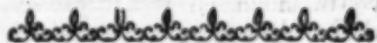
12. *The true state of their cause.*

they are called in the vniuersitie prescians, and in other places puritans.

For fower
thinges men
are called
puritanes.

4 And thus as faithfully as I can, I haue shewed how this name came vp, and wherevpon honest & godly men haue bene and are called puritans or prescians: here it followeth to be considered out our these thinges, what is their offence, and the state of their cause: which may be referred to foure heads: 1 scruple in the vse of certaine ceremonies: 2 scruple in subscribing beyond the statute: 3 seeking for reformation of some ceremonies and of some part of the ecclesiasticall discipline. 4 the people do heare sermons, talke of the scriptures, singe Psalmes together in priuate houses, &c. Nowe whether for these causes they be iustlie called puritans & troublers of the state, &c. it remaineth to be examined and discussed. For the plaine opening whereof, I will first shewe such honest reasons as make for their lawfull excuse, proouing manifestly that they are to be holden as good and faithfull subiectes, honest christians, and godlie ministers. Secondlie I will open the vanitie of the principall imputations

The true state of their cause. 13
tions which are vrged against them;
and thirdlie, propound some other
such considerations as are necessarilie
annexed to both.



Cap. 2. Wherein is declared: 1.

That the ministers & people, which
haue desired and sought for reformation of
some things in the ecclesiasticall state of this
lande, are warranted in their doings, by the
principall rule and Canon of our Church,
namely the holy Scriptures. 1. Martin
marprelate, the Brownistes, & Hacket stir-
red vp by Satan to hinder their good cause.
3. Preaching against nonresidence, and vn-
preaching ministers; and all the christia ex-
ercises of the people, agreeth to the holy
Scriptures.



He greatest glorie
of the militant
church is the pre-
sence of God: and
if GOD forsake
them, their glorie
is departed: there-
fore when he honoureth his Church,
he saith: *This is my rest for ever, here
will I dwell.* And this is the glorious re-
bowne of Gods people: *The Lord his*

Gods pre-
sence the
glorie of the
Church.

Pla. 132. 14

Num. 24.

21.

Cap. 52. 7.

14 Gods word principall Canon

God is With him, and the ioyfull shout
of a King is among them. For which
cause, as saith the Prophet Esay: The
feet of his messengers be beautifull v-
pon the mountains when they preach
these glad tiding, saying to the church
Thy God raigneth. And there indeed
God raigneth where his worde bea-
reth the preheminance. For his word
is his Scepter, and the rodd: of his
mouth.

Rom. 3. 2.

Psal. 147.

19.

Queene ELI-
zabeth the
ioy of the
godlie.

And this is the great priuiledge of
his Church, that to them be commit-
ted the oracles of God: *He sheweth his
Word vnto Iacob, his statutes and his
iudgements vnto Israell, hee hath not
dealt so With euerie nation, &c.* Here
is my ioy and the precious comfort of
all Gods children in this land, that the
Lord, our mercifull and louing God,
of his rich grace and free fauour,
hath giuen vs such a vertuous and re-
ligious Princes, who being stirred vp
by his spirit and guided by his holie
hande, in the midst of so manie ene-
mies, and thorow so manie and won-
derfull daungers, hath cheerefullie,
boldlie, and with the Maiestie of the
Lordes annoynted, proclaimed Gods
truth:

truth: and aduancing Gods holie
 Testament, hath banished the beg-
 gerlie rudimentes of this worlde, the
 traditions and vnwritten falshoodes
 of men: and as a true and faithfull
 Noursemother, hath fostered his
 Church now these three and fourtie
 yeares, in great plentie and peace, vn-
 der his blessed presence and glorious
 protection. So that, our enemies
 being iudges, it must needes be con-
 fessed that *God is with vs of a truth.*
 Therefore as it becomneth the true
 people and Congregation of God,
 the church of England humblie sub-
 mitting it self to his law, doth meeke-
 lie and constantlie confesse that: *It*
is not lawfull for the Church to ordaine
any thing that is cōtrarie to Gods Writ-
ten Worde. And for this cause they
 describe the visible Church of Christ
 to be *A Congregation of faithfull men,*
in the which the pure Word of God is
preached, & dutifullie and truelie af-
firmē, that: In our doeings, that Will of
God is to be followed, which we haue ex-
presslie declared vnto vs in the Word of
God. Now my deare brethré & fathers
 if I shall shew that the things we haue
 done

Artic. 10.

Artic. 19.

Artic. 17.

The godlie
Ministers
guided by
the Canon
of holie scri-
pture.

Of ceremo-
nies.

Exo. 10. 26

Dan. 6. 10.

Gal. 2. 3. 4. 5

Dent. 12. 2.
3.

done, doe answer to this holie Canon of Gods written worde: I hope it shall appeare that we haue not bene against the Church, but for the church. And first for the ceremonies: they are reputed verie small things, & therefore we ought not to trouble the Church about them. Consider therefore with me, I beseech you, that as a verie small thing troubleth the eye of a mans bodie: so is the conscience and faith of a true Christian, and especiallie of a faithfull Minister. Therefore Moses, when hee was in the greatest daunger of life, would not yeeld that one hoof should be left behinde, of that which God had commaunded to goe out of Egypt. And Daniell when hee knew that there was a law sealed against him of present death, yet would hee not shut his window, or leaue of praying to God, any one time of thrise in the day, to saue his life. And the Apostle Paul, in a matter of Christian libertie, would not giue place by subiection, for the space of one hower. And of this precisenes God himselfe is the author. First where he saith: *Ye shall utterly destroy all the places, wherein the*
nati-

nations, which ye shall possesse, serued
their Gods, vpon the hie mountaines &
vpon the hils, & vnder euery green tree.
Also ye shall ouerthrow their altars,
and breake down their pillars, & burne
their grones with fire, and ye shall hew
down the graue images of their Gods, &
abolish their names out of that place: ye
shall not so doe vnto the Lord your God.

According to this precept we freelic &
thankfullie acknowledge and praise
God, that her Maiestie hath abolished
the verie face of idolatrie, and verie
few Kinges of Iudah came so farre in
reformation of Religion. Yet doe we
entreat our reuerend Fathers we bee
not held for rebels, and vnthankfull
persons and troublers of the state: if
finding some few things in our mini-
strie, that we are afeard to doe, for dis-
pleasing God; we humbly craue either
reformation or toleration. For verelie
we are enforced so to doe by this Scri-
pture, for if here we be commaunded
to abolish the very names of the idols,
and not to doe so to the Lord (that is
to say, not to worship God in such man-
ner) when we find that the surplise is
parte of the charecter of the popish
Priest-

Act: monu-
mentes pag.
853. & 301

18 *The Ministers and people*

Priesthood, by which and, in which they worship their idolls, as it appeareth by their maner of degrading. And that the crosse in Baptisme, hath ascribed vnto it by mans authoritie, the sacramentall signification of Baptisme as the confetting of the faith of Christ crucified, &c. which is more then the Church hath authoritie to doe, whose limitation is set, to make lawes no further then order and comelinesse. And that in reading of Apochrypha scriptures we should read vnto truthes and errours for instruction of maners contrariant to this holie Canon. We are verie much afeard that we retaine the name and memoriall of idoll seruice, and that we do so to God in his worship, as idolaters haue done to his dishonour vnto their idolles. And therefore we dare not doe these thinges for displeasing of God, although we desire hartely, in all things to satisfie and content our superiours. And herevnto we finde our selues (as we verely thinke) greatlie pressed and vrged: because God saith vnto vs, *Thou shalt pollute the couering of the images of silver, & the rich ornament of thine images*

1 Cor. 14.
40.

Ex. 30. 23.

desiring reformation. 19

images of gold, and cast them away as a menstruous cloath, and thou shalt say vnto it, get thee hence. And againe: Abstaine from all appearance of euill. And againe: Hate euen the garment spotted by the flesh. And Christ himself was so precise, that he would not suffer that any man should carie a vessel thorow the temple. Therefore we are touched in conscience, that in our ministerie we should not do any thing resembling the idolatrous synagogue, or to haue the least fellowship or mark of their vngodly wayes. How be it we haue not preached nor inueighed against, neither in any sorte depraued the booke: yea if we had not bene to neerlie pressed vpon, for the doing of them, so as our suffering & wincking at them, would haue sufficed, to declare our loue of the Churches peace, I verelie thinke, they would not haue come into so open question.

The next thing wee seeme to salt in, is the refusall to subscribe absolutely, to the twoo last articles. Our innocencie before GOD, our obedience to her Maiestie, and vpright following of this holie Canon;
can

1 Theſ. 5. 22

Iud. verſ. 13

Marc. 1. 16.

Of subscri-
ption.

can not appeare: vnlesse I open somewhat more plainlie, what these two articles containe. The first of the two which is the second of the subscription, comprehendeth the whole booke of common prayer and of ordering of Bishops, Priestes and Deacons, so that we must, by our hand wrighting auouch that euerie rubrick, clause & sentence in these bookes are wholie and perfectlie agreeing to holie Scripture, and in no one rubrick or clause contrarie to the same: and secondlie to promise to vse the forme and none other. Then in the third article, wee are bound to approoue, all the articles made by the Bishops in the conuocation holden Anno 1562. which containe not onlie matters of doctrine, but also of order & discipline, wherein there be 22 homilies appointed to bee read in the Church, that by our hand wee should acknowledge, that these and euerie of these be agreeable to God. The difference betweene the reuerend Fathers and vs herein is this: First that wee doe willinglie vse the booke of comen prayer and no other forme, vnlesse sometime vpon extraordi-

**How farre
the godlie
Ministers
are confor-
mable.**

ordinarie occasion, by publike authoritie some other prayer be assigned vs: onlie we leaue out some few things, or perauenture explaine some one clause. Secondly we professe our selues to enioye our ministrie by no other order, but by order of that booke, which is the booke of ordering Bishops, &c. Thirddie wee subscribe willinglie to the booke of Articles according to the statute 13 in that behalfe provided: namelie to those articles which onlie concerne the confession of the true faith and the doctrine of sacraments, as that statute expressely commaundeth and limiteth. Now finding (in examining of these bookes) manie thinges doubtfull in our consciences, wee dare not promise or subscribe further then according to these words. And therefore for this cause wee exhibited an humble petition to the reuerend assemblie of the conuocation, holden Anno 1585. with our reasons why we refused to subscribe, in such ample manner as they required.

This being that which wee haue done and stood in: it remaineth to be examined, whether heerein we haue
broken

If wee subscribe wee breake the Canon of holy scripture.

22 *The Minister and people*

broken this holie Canon of our Church. I will therefore shew some two or three instances, whereby it shall appeare, that if wee had subscribed, we had done contrarie to this holie Canon of Gods written worde, wherein I wilbe as sparing as I can, because I would by no meanes utter any thing, which might tende to the deprauing of the said bookes, but onlie as necessitie constraineth, to make it appeare, that by this subscription we are compelled to doe that, which is contrarie to the scripture of God: and which we find not to be the meaning of the Law, in comaunding the vse of these bookes, neither of the authors of the bookes in penning of the same. And first wee should subscribe that it is not contrarie to the word of God, to reade in the Church vnder the name of holie Scripture, such bookes (as namelie the *Apocrypha*) which are not holie scripture, &c such chapters, as containe matter, directlie contrarie to the holy Scripture. For in the booke of common prayer, in the rubrick next after the order for the reading of the Psalmes, there bee these wordes

wordes. The order how the rest of holie scripture, beside the Psalter, is appointed to be read. Which being the direction for all lessons & chapters, vpon all dayes in the yeare, which are to be read in the Church by that booke: dooth appoint diuers *Apocrypha* bookes, as *Tobish*, *Iudith*, *Wisedom*, *Ecclesiasticus* &c. In the 26 of August the storie of *Susanna* and of *Bel* and the Dragon are appointed to be read, vnder the name of the 13 & 14 chapters of *Daniell*, which *Hierom* thrusteth thorow with a spit, as no part of *Daniels* wrightings, & calleth *Bel* & the Dragon fables. We think it greatlie against this holie Canon, that fables should be read vnder the name of holie scriptures, which sayth, *Cast away prophane and old wines fables: & teach them to obserue what so ener I commaund.* In the 4 of October there is appointed to be read, the 12 of *Tobie*, where in the 15 verse the Angell sayth, *I am Raphaell one of the seauen holy Angells, which present the prayers of the saintes*, which we take to be contrarie to the Canon, which saith, *We haue an advocate with the Father*

D

Iesus

In prolog.
in Daniel.

1 Tim. 4. 7.
Mat. 23. 10.

24 *The Minister and people*

1 Joh. 1. 1.

1 Tim. 2. 5.

Iesus Christ the iust. And again, There is one God and one Mediator betweene God and man, the man Iesus Christ.

In the 17 and 18 dayes of Nouember, are appointed to be read the 46 & 48 of Eccclus, where the one maketh Samuel to prophesie after his death, contrarie to Reuelat. 14. 13. which sayeth that the *Dead rest from their labours*: and the other interpret the Prophet Malachie cap. 4. ver. 5. of Eliah him selfe, contrarie to the scripture which expoundeth of Iohn Baptist, as Math. 11. 14. & Luke 1. 17. Secôdly this Canon of holy scripture sheweth vs, that it is proper to the Sacramentes of Baptisme and the Lordes Supper, to be signes certifying of the fauor of God, and instrumentes whereby we receaue power and strength against Sathan, Sinne, &c. and to represent the spirituall vnion betwixt Christ and his Church: for it saith, *By one spirit all we are baptized into one bodie, &c. All ye that are baptized into Christ, haue put on Christ. The cup of blessing which we blesse, is it not the communion of the bloud of Christ, &c?* Whereby it appeareth that these two are scales of

1 Cor 12.

13.

Gal. 3. 27.

1 Cor. 10

26.

desiring reformation, &c. 25

of the couenant, which is in Christ, wherein all those things are contained. Again he that ordained them for this purpose is God, who onlie can giue signes of his own good will and couenant, as it is written: *The things of God knoweth no man, but the spirit of God.* Therefore the Apostle when there was disorder about the Lords Supper, did reduce the to Gods institutio, shewing that he deliuered to the no other, but that which he receaued. Thereby inferring that the institution of the Sacrament was of God, therefore he durst not adde vnto it, neither yet haue imposed it vpon them, but that he receaued it of the Lord. Therefore when the book of common prayer doeth affirme, *That confirmatio is ministred to them that be Baptized, that by imposition of hands and prayer, they may receaue strength & defence against all temptations to sinne &c. And that after the example of the holie Apostles, they lay their hands vpon them, to certifie them (by this signe) of Gods fauour & gracious goodnes toward them. And that Matrimonie signifieth vnto vs the mysticall vnion, that is betwixt Christ*

1 Cor. 2. 11

1 Cor 11. 23

In the Rubrick before confirmation.

In the latter prayer of confirmation.

In the first
exhortation
of matrimo-
nie.

and his Church. Seeing that by these termes, there is ascribed to imposition of handes & matrimonie, to be signes and seales of the couenant, which is proper to the Sacraments, and that no man can make any signe of such a mysticall and Sacramentall nature, to signifie Gods good will, vnles he haue authoritie from God: we therefore conclude that if wee should subscribe, we should allow that which is contrarie to Gods woorde. Vnles they can shew that the Church or anie man, hath power to make such signes, or that God hath ordained theie to that end, and that the Apostles shewed such example; which we verely think they will neuer doe. Again the canon of holie Scripture teacheth that *there are diuersities of ministries but one lord* And that, *God hath set in his Church, first Apostles then Prophetes &c.* Teaching thereby that as Christ onlie is head of the Church: so is hee Lord ouer all the Ministries thereof, & that all kinde of ministries are by his institution, even ordayned of God, and so consequentlie haue their description in Gods woorde. Wherefore it is sayd
els

1 Cor. 12
5.

21.

elswhere: He gave some to be Apostles, some Prophetes, some Euāgelistes, some Pastours and Teachers, for the gathering together of the Saintes, for the worke of the ministerie, &c. Nowe in the booke of orders, there is an office of ministerie called the Deacon: whose description is not to be found in Gods booke, namelie consisting in helping the Priest in diuine seruice, especiallie when he ministrerth the holy communion, in reading holie scriptures and homilies in the congregation, instructing the youth in the Catechisme, in Baptising and Preaching, if he be admitted therevnto by the Bishop: but hee must not administer the Lords supper or Discipline, but after a yere he is admitted to the order of priesthoode. Seeing that this kinde of ministerie, hath no resemblance with the office of the Deacon, Act. 6. or 1 Tim. 3. neither anie other office described or instituted by God, in all the new Testament, namely that hee should doe all things, sauing ministring the Lordes Supper & Discipline, or that he might Preach and Baptise, and not be of the order of Priesthood (as they call it.)

Eph. 4. 11.
12.

18 *The seekers of reformation*

We therefore think that in subscribing heerevnto, we should offend the holie canon of Scripture, and allowe that which is contrarie to the same, by our subscription. There bee manie other which some of vs Ministers of *Kent*, deliuered to the Reuerend Archb. of *Canturburie* as our doubties, which for breuities sake I omit: because my purpose is not heerein to dispute, or to open other mens faultes, but onelie by two or three instances to make manifest that we did not break this holy canon of our church. For if (as they say) *In our doings, that will of God is to be followed, which wee haue expresse declared vnto vs, in the word of God:* then may wee not subscribe to these twoo articles: wherein many thinges by our subscription, should be allowed, not to be contrarie to the worde of God, which are in deed contrarie to the same.

Of suing for
reformation

Now our thirde fault is, that we did seeke by supplication, to the reuerend assemblie of the conuocation house, by petition to the Lordes of her Maiesties most honorable priue Counsell, and to the high Court of Parleament
and

and by diuers publicke wrightingers, partlie apologeticall, partlie supplicatorie, that we might haue reformation in these things, or at the least such toleration, as we might not be burdened with subscription, or the strick obseruation of ceremonies, but behauinge our selues otherwise peaceable, and as good subiectes & discreet ministers, we might not be troubled nor molested about these things. And for this cause wee did meet in the Parleament time, & at other times while our trouble did last, to consult & deuise what way we might take, to obtaine fauour and reconciliation or reformation; or releasment of our suspensions or other troubles. In all which, as I must needs confesse, that I was among the ministers of *Kent*, not one of the hindmost (being suspended, onely for not subscribing, from the last day of Ianuarie, vntill the third day before the natiuitie of Christ): So doe I professe to all the world that I knowe not anie thing, which we did in our meeting, or in our supplications, or apologeticall wrightings, but that which was comly for men of our sort; and as our

forefathers the faithfull Ministers of Christ, in the primatiue church. did in like case before vs. For the Ministers of Christ, finding them selues, in the testimonie of their consciences, to bee heavily burdened with the ordinances of the church we line in: humbly to declare their griuances to the Magistrates in authoritie, in times & places which may relieue them: to shew by publike wrightings the vprightnes of their cause, and by petition to craue some Christian and godlie remedie, is doubtles agreeing to all law of God & man, and therefore I hope I shall not neede to vse any argumentes to proue the same: which we know our aduersaries, being in our case, would think them selues to haue great wrong to be denied. But if any thing be our fault, I take it to bee this: That wee did not present our cause to the Queenes most excellent Maiestie, being a Prince of rare clemencie, wisdom and iustice. Whom when wee did knowe to bee so equall fauourable, milde, and of such incredible longanimitie, and that to her greatest aduersaries & deadlie enemies the Papistes, who alwayes haue sought

Our fault is
that we did
not comend
our cause to
the Queenes.

sought mischief against her person, crowne and dignitie: we were doubtles much ouerscene, that we commended not our cause to her most gracious and Princelie consideration. For the goodnes of our cause, and the innocencie of our persons, being manifested before her Princelie eyes; it could not haue bene possible, but that so prudent and Christian a Magistrate would speedilie haue eased all our sorowes, and ended these wofull troubles of the Church.

2. But while we partlie fearing, and partly hoping as though the reuerend Fathers themselues, to whom we vsed, beside our supplications diuers meanes, would at the length haue ioyned with vs, to the ending of these vnwholesom strifes: and that we trusted that our mercifull God, pityinge his Church, would haue rayled vp some means, to further his own cause: while the time slipt away, and men's minds wauered, this way & that way, three most grieuous accidentes, did greatlie astonish vs, & verie much darkē the righteousnesse of our cause. The first was a foolish iester, who termed himself *Martin* *Martin may*
Mar-

prelate a fil-
thie Sycophant.

Cap. 3. 6.

Marprelate and his sonnes, which vnder counterfeit & apish scoffinge, did play the Sycophante: and slaundrouillie abused manie persons of reuerend place and note. And such was the wisdom of the time, that many filthie and leud pamphlettes, came forth against him casting forth much stincking dounge & heathlie filth, into the faces of honest men: to the great contempt of Christes holie Gospel, & the verie apparant disparagement of the faithfull labours of all godlie ministers, on both sides. This kindled a merueilous great fire, euen that, which St James saith is set on fire of hell, and is a world of wickednes. It bewrayed the weakenesse of manie a man: and shewed, how hard it is for flesh and bloud, to hold in the raines of his own aspiring affections, rather to endure reproach the to endamage the church of God; or wiselie to forethinke that we ought rather to suffer wrong, then that the glorious Ghospel of our Lord Iesus Christ, should bee euill spoken of. How so euer it was, the blame lighted vpon vs, & we by it obtained a new name, in manie pulpittes (how iust.

iustlie God knoweth) we were called
Martinistes. Then did our troubles
encrease, and the pursuite was hardlie
followed against vs: the enemy of the
Ghospell forslowd not the occasion,
to make our good, iust, honest and
godlie cause, to be ill thought of and
verie much condemned: as if the ve-
rie state had taken knowledge, that we
were wicked men, our cause vniust, &
we no longer to be suffered. So great
hurt is it, when an honest and lawfull
course is begon, for foolish and hay-
braine men to thrust in them selues;
and to hazard such meanes as God
neuer sanctified. For God needeth not
our follie: but will make a breach a-
mong vs if we seeke him not in order,
How be it when our cause was left na-
ked, and manie of vs in great hazard:
God him selfe gaue witnesse to his
trueth, manifested his iudgements,
and deliuered his innocent seruantes;
so that it plainly appeared, to the wiser
and discreter sort, that the Deuill was
the author of this disgrace. In this
time also, happened the second and
third euill: the Brownistes tooke of-
fence against both sides, and made a
seme-

1 Cron. 15.
13.

The brow-
nists and

Hacket of
an euil spirit

AR. 1. 23.

34 *Martini Marprelate, &c.*

temerarious and wicked seperation & some two or thre me, being bewitched with some proud honor; by a certaine mad & franrick spirit, lifted vp the selues with hie words of blasphemie, whose working this was, all wise me know, who know the wyles of Satan. How be it these also were drawn vpon vs, and made a notable matter, to aggrauate our cause. But God, who seeth in secret, & beholdeth the bitter gaule of Simō Magus, the filthie dissolutenes of Nicholas, the freating canker of Hymineus and Philetus: the dogges, the euill workers, concision, and all false apostles, which transforme them selues into Apostles of Christ, namelie that these did much mischief and brought great trouble to the first beginning and planting of the primatiue Church: Hee, euen he knoweth, that these things were cunningly wrought, by the deepe sleights and suggestions of that olde serpent; to hinder our good cause, and to hurt the prosperous & godlie proceedings of the Church of Englande. For by this meanes, wee finding the mightie windes and strong streame against vs,

were

were faine to humble our selues vnder Gods mercie, and commending our selues and our cause to him, who iudgeth righteously: we referred our selues to a better time, when it should please his gracious wisdom, to make his owne trueth to appeare, and to moue the mindes of our superiours to be more fauourable.

3 Then tooke the idle and vnpreaching ministers comfort at the heart, supposing their standing to be good: and the non-residents had their mouthes enlarged: it became daungerous both in the Vniuersitie & countrie to reprove either of these, and the people were become conuenticlers, if they met together to sing a Psalm, or to talke of Gods word. And there was not a better way to maintaine an euill cause, or to bring any honest man out of fauour, then to shew thy selfe an enemy to the Puritanes; and to entitle him, whom thou wouldest disgrace, with the name of a Puritane. Yet let vs see whether this holie Canon of Scripture, will not beare vs out, to preach and speak against these kindes of prelates, or to vse such kind of exercises,

Esa. 56. 10.

11

Zach. 11. 17

Ezech. 34. 2

Math. 15. 14

Act. 10. 28.

1 Pet. 5. 2.

Deut. 6. 7.
Colos. 3. 16

exercises. First the Prophets call them
*blind watchmen, dumbe dogges and
 greedie dogges, which can neuer biane
 enough.* They crie out vpon them and
 say: *O idoll sheapheard that leaneth the
 flocke, the sword shalbe vpon his right
 arme, and vpon his right eye. Wo vn-
 to the sheaphearde which feed them-
 selues, should not the sheaphearde feed
 the flockes? And Christ saith of them:
 They be the blind leaders of the blind.*
 And the Apostles call vpon them ear-
 nestlie, saying: *Take heed vnto your
 selues and to all the flocke whereof the
 holie Ghost hath made you ouerseers, to
 feed the Church of God, which he hath
 purchased with his own blood.* And
 againe: *Feede the flock of God which
 dependeth vpon you, &c:* If we speake
 after this Canon, of the Prophets,
 Christ and the Apostles, are we trou-
 blers of the state? or are not they, who
 in their actions doe contrarie to the
 reueiled will of God in his word? And
 when the same holie scripture, exhor-
 teth men and weomen, and comman-
 deth them, to talke of Gods word in
 their houses, and when they walke in
 the way: and that the same should
 dwell

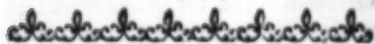
We ought to iudge wiselie. 37

dwell plentifully in vs, in all wisdom, teaching and admonishing our selues in Psalmes and Hymnes and spiritual songs: shall honest men and women bee therefore called Puritanes, and their godlie and Christian meetings be termed conuenticles? And if Gods spirit say vnto vs: *Consider one another, and prouoke vnto loue & good workes: not forsaking the fellowship we haue among our selues, as the maner of some is, but let vs exhort one another, &c.* Shal honest Christians be reproached for endeououring the same? And if they admonish any neighbour for swearing, or any other disorder, or cal them to heare a Sermon, are they by and by *vile puritanes*? I hope all wise & godlie Christians, examining these things aright, and waying them, with the equall ballaunce of Gods sanctuarie: will conclude with me; that in all these things, especiallie in regards of the matter of our cause (how soeuer perauenture, we can not bee or haue not bene, all of vs, at all times, perfectlie wise in the maner of doeing) we haue not broken the principal Canoni of our Church, but faithfullie labou-

Heb. 10. 24

red

38 *We ought to iudge wisely.*
red to square our actions, after the ex-
presse rule of Gods holy woorde, and
therefore falslie & iniuriouslie called
puritanes, prescians, and troublers
of the state.



That the Ministers and people
who haue desired reformation in
some Church matters, haue ther-
in followed the christian lawes &
godlie proceedinges of the Eccle-
siasticall state.

Cap. III.



HAT some few
should differ from
so many reuerend,
learned and god-
lie Fathers of the
Church, it is and
hath bene alwayes

Men iudge
by the out-
ward shew.

in the opinion of naturall men, a verie
great preiudice. And the authoritie of
the greater part, ouerswayeth the les-
ser, and sometime the better. For men
most commonlie iudge by outwards
appea-

appearance. And therefore Christ himselfe being void of outward beaurtie and forme, was despised and reiected of men: and it was thought a goodlie mightie reason against his doctrine, when they could say: *Doeth any of the Rulers, or of the Pharisees beleue in him?* How be it in our ecclesiasticall state, there is matter of great consideration: that the one side should consider all thinges that were done at the first, with great charitie and Christian pietie: and the other not to be so straight as to iustifie euerie particuler. The Queenes Maiestie, (God saue her and bleſſe her) comming to her crown, in a troublesome and daungerous time, when feare seemed to be on all sides; her owne subiectes for the most part malecontentes, and the mightie Potentates all enemies round about her: it shewed doubtlesse the wonderfull worke of God, and most Christian & royall magnanimitie in her Maiestie, especiallie being a tender branch and a maiden Queene: that shee aduentured to goe so far in reformation of religion; and in setting forth of the puritie of the Gospell. We must thinke

Elai. 5. 3. 2.

10.

The most
Christian
magnanimitie
of Queen
Elizabeth.

also that those fewe godlie learned men, who considered, examined and penned the bookes, not to haue bene alone, without some mē of great learning and countenance, which would sway against trueth as much as might be: therefore no doubt, verie wiselie for the time, they did so carie the matter, that the most waightie part of that they did is without all exceptiō, some thinges may haue a very good interpretation, and that which is otherwise, perauenture was not espied: as in a more peaceable time, at more leasure, and with greater aduise might haue bene. And verelie to speake my conscience, I take it to be the singular mercie of God, that it happened so well, and that the bookes be so pure as they are, the doctrine of faith so fully and so sincerelie declared; the order of Gods worshippe so free from idolatrie, and the ministerie so needelie framed to the Apostolical tymes, so that euerie good Christian, & honest subiect, hath verie great cause highlie to praise God, for such exceeding good libertie, & to pray continuallie for her Maiesties most happie preservation

It is the singular mercie of God that our Church is so well reformed.

variation; and to bee thankfull to those reuerend men, who did so wiselie and faithfullie discharge their ductie.

These thinges beeing thus at the beginning, the Apologeticall writings of verie faithfull and learned men, in explaining the christian purpose of our Church: and the statutes, articles, canons & inunctions seemed to aime at this marke: That in peace and quietnes, we might not onelie enioy that which was first established, but also come the neereſt that might be, to the pure fountaine of Gods word. It doth ſeeme vnto me, that either all theſe thinges, which we deſire, or the moſt needfull to bee reformed, had bene long ere this amended: if the commoſ enemy of mankind, (who enuieth that we ſhould haue any thing ſo well as we haue) had not caſt in a block of ciuill debate amongſt vs. And I maruell not at it: ſeeing ſo manie papistes and prophane perſons did vſe all ſtratagematicall inſinuations, to kindle the fire, and to nourish it being kindled: that if God had not moderated the hott furie and immoderate ſtiffenes of ſome men to maintaine that

42 *The Minister and people*
they had begonne, doubtles it would
haue bene farre worse then it is, *His*
holy Name be praised.

The lawes
and proceed-
ings of the
ecclesiastical
state, mu h
fauor refor-
mation.

And this verie thing you shall not
obscurelie perceane, if you marke
and consider well that which I am in
hande to speake of, and waigh it well
without partialitie : namelie that the
lawes and proceedinge of the Eccle-
siasticall state, doe verie much fauour
and agree vnto those thinges which
wee desire : And that the learnedet
sorte of the cleargie be of our iudge-
ment for the most part : although the
earnest maintenaunce of the former
controuerxies haue made a verie great
rent in our agreement, which especi-
allie you shall perceauce, if you marke
what contradiction one booke hath
with another, yea and the same some-
time with it selfe : and howe our lear-
ned Wrighters in defence of our reli-
gion, doe faithfully acknowledge and
defende against the aduersarie, those
thinges which we doe. And heerein I
will alleadge nothing, but that which
is either of some statute or iniuncti-
on, or Canon of the Bishoppes, or of
such

such wrighters against the papistes, as are least to be suspected, to fauour the part of them who seeke for reformation. And among the rest the bouke of Martirs, which of all other is most autenticall, being appointed for Bishoppes, Deanes, and Archdeacons, to haue in their houses for the vse of seruantes and straungers. And first concerning ceremonies; In the Quenes Iniunctions wee finde that Shrines, couering of Shrines, Tables, Candlesticks, Trindalls, and Rolles of wax, Pictures, Paintinges, and all other monumentes of fained miracles, pilgrimages, idolatrie and superstition should be taken away. This sheweth a verie godlie purpose, for abolishing of all things tending vnto or helping the remembraunce of idolatrie or superstition. Such doe we take the surplice to be; not onely because it is part of the character of the popish priesthood, as may manifestlie appeare by their degradation: but also because our reuerend Synode holden at London Anno 1571. forbiddeth the wearing of the Gray Amice, or any other

Booke of
Canons

1571.

Vt ipsorum
famulis &
aduenis vsui
esse possint.

Artic. 23.

Art. monu.

Pag. 157. 38

301.

44 *The Minister and people*
garment defiled with like superstition.
Here let the indifferent reader iudge,
if these three bookes compared together,
doe not fauour our opinion of
refusing the surplice, shewing no reason
why the one should bee a monument
of superstition or defiled the other:
as namely, a table, a roll of wax,
a gray Amice, a surplice, what difference?
I see it not.

Secondlie, whereas wee refuse the
crosse in Baptisme for the simbolicall
signification, and would haue that reformed
in Matrimonie which saith:
*God hath consecrated Matrimonie to
such an excellent myſterie, that in it is
signified and represented the spirituall
marriage betwixt Chriſt & his church.*
And also in confirmation it is saide:
*They lay their hands vpon them, to
certifie them by this signe of Gods fauour
and gracious goodnes towards them,*
and such like. Because by this meanes
ther is attributed to these three things
sacramentall signes of the couenant,
like Baptisme and the Lords supper.
Heere the booke of Articles fauou-
reth our iudgement. First making it
to be the nature of sacramentes, to bee

Artic. 25.
De Sacra-
mentis.

desiring reformation, &c. 48
 certayne sure witnesses and effectuall
 signes of grace and Gods good Will to-
 wards vs, &c. then that there are but
 two Sacraments Bapt. and the Lords
 supper: & thirdly that those which the
 papistes call sacraments, as confirma-
 tion, penance, orders, matrimonie, and
 extreeme anoyling, are not to be counted
 for sacramentes, &c. & that they have
 no visible signes or ceremonie ordayned
 of God. Lett wise men iudge whether
 this article doe not instruct vs to doe
 and belceue as we doe. To the which
 we may ioine Mr Calvils iudgement, of
 the signe of the crosse, where he saith:
 Whereas you couple the belesse in Christ
 and his signe, printed in our foreheads,
 together: What signe is that? the Crosse
 with a finger? If ye meane it so, ye
 make an vnmeete comparison, the one
 being necessarie, and the other idle and
 unlawfull too. And of imposition of
 hnds, he also saith: Laying on of hands
 serued to good vse then, When it plea-
 sed God, at the instance of the Apostles
 prayers, to conferre the visible graces
 of his spirit: but now there is no such
 ministrie in the Church: now that mi-
 racles be ceased, to what ende should

Aunf: to the
 treat. of the
 Crosse. Artic.
 2 Pag. 49.

Artic. 4.

46 *The Ministers and people*
We haue this imposition of bandes, the
signe without the thing? &c.

Artic. 6.

Thirdlie, wheras we doubt whether we may read the *Apocrypha* vnder the name of holy scripture especiallie because of the vntruthes in the same; we are taught this in the said articles, which say: *By the name of holie scripture, we vnderstand, the canonick bookes of the old and new Testament:* to which agreeth the cōference in the tower with Campion, & all other English writinges, which all adge the errors of those bookes to proue them not Canonickall, or holie Scripture.

Fourthlie, where as we doubt, that it is contrarie to the worde of God: that priuate persons vter the publick prayers of the church, or administer the Sacraments: as namelie that the common prayer book appointeth not onlie the Minister, but also some one of the people, to make the generall confession, at the Communion, & also if any childe in extreame necessitie be baptised at home, the minister is commaunded to say, they haue done well & according to order. The first we are taught by the articles to be cōtrarie to
Gods

desiring reformation, &c. 47

Gods word; because they say: *No man may minister in the cōgregation except he be called.* And the second we learn of that reuered father B. Babington, boldly affirming: *God hath not thus enthralled his grace that there is such necessity, that either Women or all sorts of people, should dispense the holie mysteries.*

Fiftlie as touching discipline, the booke of common prayer fauoureth our doctrine, where it saith: *There was a godly discipline in the primatiue Church, which now is to be wished for.* And for the gouernment of the Church by the elders & pastor: let vs hear that reuered Father & faithfull teacher Mr Noell in his Catechisme. *In the church well ordered (saith he) & wel manered, there was (as I said before) ordained and kept a certaine forme & order of gouernance. There were chosen Elders, that is to say, ecclesiastical magistrates, to hold and keepe the discipline of the church: to these belóged the authoritie, looking & correctiō like censors; these calling to them also the Pastor, if they knew any that either with false opinions, or troublesome errors, or vaine superstitiōs, or with corrupt & wicked life brought*

Artic. 29;

Vpon Gen.
Cap. 17. 18

In the cōse-
crination.

Immediatlie
after the Sa-
cramenta
Pag. 78.
Math. 18. 6

15. 16.
Act. 14. d 23
and 15. 4. 4
6. d 22. 24.
& 10. d. 17.
f. 3.

2 Cor. 6. a 5
and 12 d 18
and 14. c 16

540.
1 Tim. 5. 17

Tit. 1. b 5,

* 1 Cor. 5. 1

4. 5 & 11. 6
16. d 11,

48 *The Ministers and people brought publike any great offence to the church of God, & which might not come without prophaning the Lords supper, did put back such from the communion, and reiected them, and did not admit them againe, till they had with publike penance satisfied the Church. And these wordes he doeth ground vpon the same Scriptures, which we alleadge, placing them in his margin. And that ye may perceave, that his iudgement was directlie as ours is, he saith a litle after thus, But when by the iudgement of the Elders, & of the Pastor, both the punishment of him that sinned, & the example of other is satisfied: the he that had bene excommunicate was wont to be receaved againe to the communion of the church. And that there were such Elders, the reuerend father answering the admonition, & in his replie to M^r Carthwright, doth seeme to confesse, saying: I know that in the primatiue Church, they had in euerie church certaine Seniors, to whom the gouernement of the Congregation was committed: but that was before there was any Christian Magistrate, &c. Of the presbiterie and of the preaching*

desiring reformation, &c. 49

ing ministric, thus speaketh that wor-
thie wrighter and defender of the En-
glish Church Maister D. *Fulke*, But
it is out of doubt, that to an office none
was chosen or admitted, by the *Apostle*
and the rest of the presbuterie of *Ephe-*
sus, but such as had sufficient gifts to
answer that office. And M^r D. *Suttliet*
although he denie elders calling them
Aldermen: yet against the Chauncel-
lers, Commissaries and officials, being
lay men, to administer excommunica-
tion, is verie earnest, saying: *Nothing*
can be more vnreasonable, then to giue
the power of the ministerie of the word,
into the hands of those, that are no Mi-
nisters: & to make them iudges, whose
lips preserve no knowledge, and to giue
the power, to shut all out of the church,
that call none into the church, &c. And
I can not iudge but that it is the con-
science of this matter, that causeth the
Bishops in their canons, to reserue the
sentence of excommunication to the
Bishop onlie, to bee pronounced by
him or some Minister. Of the Lord-
ship of Ministers the same Maister D.
Fulke, to my vnderstanding, speaketh
as we doe, where he saith: It is a mini-
strie

Defen. of
Eng. transl.
Cap. 25.
Pag. 400.

Eccle. disci-
pli. Cap. 4.
lect. 7.

Anno 1571
Cap. Cane.
comisc. offic.

A confut. of
W. Allen,
power of

popish priest
Cap. 9. Pag.
409.

The second
part of the
treatise of
Popes pard.
Cap. 3. Pag.
311.

50 *The Minister and people*
sterie & not a Lord hip, *that we must*
exercise, not as temporall Princes, who
although they may bee said after a sort
to serue the common Wealth; yet they
are so seruants as they are also Lordes.
But the Ministers in the Church, in the
spirituall gouernement are seruants &
not Lordes, as S. Peter testifieth, &c:
And of the equall power of euerie mi-
nister, with the Bihop in the admini-
stration of the Keies of discipline, hee
hath these plaine words: For the Keies
of the kingdom of heauen, what so euer
they are, be comitted to the whole church
and not to one person only, as Cyprian,
Augu. Chris. Ierom, and all the ancient
doctors, agreeably to the scriptures do co-
fesse. And God hath made all the Pa-
stors of the church stewards of his hous-
ho'd, & dispensers of his mysteries. And
if euery pastor ouer his charge be a stew-
ard & a dispenser of Gods mysteries, as
you seeme to graunt, why hath he not au-
thorutie to release the penāce by him self
ensoiued, or the punishmēt due for sinne
remitted as well as the B. or the Pope?
Why hath he not the Keye of iurisdictiō
ouer his parish in as ample manner, as the
Bishop hath ouer his Dioces, or the Pope
ouer all men. Seing the keyes are not gi-

desiring reformation, &c. 51

men to one, but to the vnitie, as the ancient fathers teach? Why should the B. & the Pope haue two keyes, & they but one? resoluē vs these matters out of holy scripture, and you shall come somewhat nere to your purpose of pardons. Agreeing herewith, in the booke of orders, the priest is made to promise, That he will giue faithfull diligence alwaies, so to minister the doctrine and Sacraments and the discipline of Christ, as the Lord hath commanded. Of which matter also the reuerend Father M. Doctor Bilson affirmeth constantly, That the title and authoritie of Archb. & Patriarks, was not erected by Christ, but by consent of Bishops. And out of Hierom he addeth That Bishops be greater then ministers and Elders, rather by custome then by any truth of the Lords appointment, & that they ought to gouern the church in common. So the reuerend Bishop Mai. Jewell alleadgeth diuers Fathers with S. Paul to that verie purpose. Of ciuill authoritie in Bishoppes, saith the said reuerend Father M. D. Bilson: The soldiers of Christ must not entangle themselves with secular affayres, much lesse make them selves Lordes and Iudges

The third
demands,

The true
differen, be-
tween Chri-
stian subie.
&c. Part 2.
Pag. 233.

Defens. of
Apol. part. 2
Pag. 198.

The true dif-
feren. be-
tween Chri-
stian subie.
Part. 2. Pag.
233.

Defens. of
triall cap: 15.
pag. 401.

Ann. to the
treat. of the
crosse in the
preface.

Anno 1571
Cap. resid.
Pastoris.

52 The Minister and people
of earthlie matters; which office proper-
lie belongeth to the swerd, and must
be sustained of all those which beare
the swerd. And that it is a sinne to
tolerate the vnpreaching ministerie,
heare the same Doctor Fulke: Experi-
ence sheweth, that he which was void of
gifts, before he was ordered Priest, is
as verie an asse and dogbolt, as he was
before, for any encrease of grace or gra-
cious gifts: although he haue authoritie
committed to him, if he be ordained in
the church though unworthie and with
great sinne both of him that ordaineth
and of him that is ordained. Therefore
saith Maister Calfill: I lament that
there are not as many good Preachers
as parishes: I am sorie that some too
vnskilfull be proferred. Of non-resi-
dence our English canons speak thus:
Absentia pastoris a dominico grege,
&c: The absence of the Pastour from
the Lordes flock and that carelesse ne-
gligence which we see in many, and the
leauing of the ministerie, is a thing both
in it selfe dishonest and hatefull to the
people, and pernicious to the Church of
God. And therefore in the ordination
he taketh authoritie to preach to this
con-

congregation. Of pluralities, aduow-
sons and election of the people, faith-
full good Maister Fox, speaking of the
time of 830 yeares after Christ: Like-
wise vowsons and pluralities of bene-
fices, Were thinges then as much un-
knowne as now they are pernicious to
the church, taking away all true ele-
ctions from the flocke of Christ. And
it were no hard matter out of him,
to shew all the points wee hold: part-
lie to be his iudgement in the traced
steppes of the primatiue church: and
partlie in shewing the worthinesse of
other men holding the same minde.
And many others also could we bring
forth of our reuerend wrighters, but
of purpose I conceale verie much. For
I delight not in these oppositions of
godlie learned men; neither would I
once haue bewrayed them; but that
the innocencie of our cause doth con-
straine vs to runne vnder the shadow
of the same good me & good bookes,
by which we are tossed & turmoyled,
as men besett with a mightie storme
and tempest. And I hope the plaine
apparaunce of this contradictorie
wrighting, doeth shewe, what mens
con-

Act & mon.
print. 1576
pag. 3.

33 *The Minister and people*
 consciences doe deeme of the truth
 we call for: so that we are not to be
 condemned as men singular, and de-
 uisers of newe platformes of disci-
 pline. And that in duetie to the verie
 bookes them selues, to the Canons, &
 proceedings of the good and learned
 defendours of our Church, we ought
 not to subscribe: but rather vse all
 duetifull meanes by petition or other-
 wise as we haue done, that these things
 may be reformed. Onelie this one
 worde is to be added; that we can not
 tell, whether we might by the lawes &
 order of this Realme subscribe: al-
 though it were otherwise lawfull by
 Gods word. Because the Queens most
 excellent Maiestie, with the whole state
 of this Realme haue appointed a pre-
 cise order of subscription for Mini-
 sters in that statute made Anno 13. gi-
 uing authoritie to Bishops, or ordina-
 ries or commissaries, to depriue such
 persons as offend that statute, or not
 admit them to any spirituall promo-
 tion. For we feare that by so doing,
 wee doe impeach the honour of her
 Maiestie, of the Parliament and states
 of this Realm, to submit our selues to
 euery

Subscription
 doubted to
 be against
 the lawes of
 this Realme.

any thing that is imposed vpon vs,
beside or without law, especiallie be-
ing a matter of so great importaunce:
which concerneth the whole state ad-
uisedly to consider, that the holie Mi-
nisters of God be not oppressed with
an vniust subscription. And so the
Church and common wealth dam-
nified, by the want of such necessarie
and faithful seruice: as by men of vp-
right conscience, which should bee
kept out by such a subscriptiō, might
be performed. And seeing her Royall
Maiestie and the whole state; waying
all things with great and stayed wise-
dome, haue thought that by this sub-
scription (as in the preface of the sta-
tute appeareth) sufficient prouision
would be made, that the Queenes Ma-
iesties dominions, may be serued with
Pastours of sound Religion: we as free
borne subiectes, and Ministers & ser-
uants of Christ, may think it strange,
that we should be pressed vpon, with
further or harder conditions, then o-
ther her Maiesties louing and faithful
subiectes be.

The Iudges, Iustices of peace, and
Counsellers of Law, doe follow, pra-

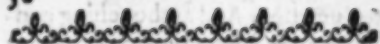
56 *The Ministers and people*
rise and execute the lawes & statutes
of this Realme: yet if they should bee
pressed to subscribe that euerie lawe
were directlie agreeing to the holy
written worde of God: I beleeue ma-
nie a good Gentillman, would stay his
hande, and stand vpon the libertie of
a ductifull and obedient subiect. And
if the honor which is due to Christes
seruauntes, were but indifferentlie at-
tributed vnto vs, as Christian people
ought to doe: we doe not see but that
we should haue as great freedome as
anie other subiectes who so euer: vn-
les our calling make vs to bee lesse e-
steemed then other men. There may
be perauenture a good meaning in it,
yet verely myne heart is greatlie grie-
ued, to see what a great hinderance
this is to the Church, and state of the
Ghospell and ministerie among vs, &
thereby to her Maiestie and the com-
mon wealth of this Lande no small
damage.

Booke of co
mon prayer
in the end of
Bapt.

Lattlie where as men exhort one an
other to heare sermons, is it not the
same which is laid vpon the godfathers
and Godmothers, for the calling vpon
euerie child so to do, when they come

to discretion? And as touching conference the iniunction giueth them leaue, to talke or reason of the holie Scriptures, when occasions is giuen, reuerentlie and in the feare of God for their comfort and better vnderstanding. And the singing of Psalmes in priuate, is taught by the order of that booke which is thus intituled: *The whole booke of Psalmes, &c. Set forth and allowed to be song in all Churches, &c.* And moreouer in priuate houses for their godlie solace and comfort, laying apart all vngodly songes & ballads, which tends onelie to the nourishing of vice, and corrupting of youth. Then are they no cōuenticlers, which hūbly & in the feare of God, follow & vse the good & laudable exercises so appointed by the good order of this Realme. Now therfore vpon all the premises, I may hodelie conclude, that the Ministers and people desiring reformation in some Church matters, haue therein followed, the christian lawes and godlie proceedings of the ecclesiasticall state: and so consequently, are vnworthilie and falslie termed puritans, or disturbers, or enemies to the state.

Artic. 37i



Cap. 4. Wherin is proued. 1. that it can not be that the ministers and people desiring reformation should be enemies to the State. 2. They can not but vnfaignedlie loue the Queenes most gracious Maiestie. 3. They hartely reuerence & thankfullie obserue the Lords of her most honorable priuie counsell. 4. They reioyce to liue vnder the cōmon lawes and ciuill communitie of this Realme. 5. And in all their dooings, maintaine the faith and promote the good proceeding of the state of the Church. 6. Their cariadge peaceable.

Hierem.
Cap. 29.
vni. 1. 2. 3.



Jeremie the Prophet, writed to the people of *Iuda & Hierusalem*, which were caried captiue vnto *Babilon*, vnder the heathenish King *Nebuchadnezer*, this commaundement of the Lord: *Seeke the prosperitie of the citie; whether I haue caused you to be caried captiues, and pray vnto the Lord for it: for in the peace thereof shal you haue peace.* And the Apostle *Paull* exhorteth the Christians, which were conuerted by his ministrie, vnder kinges & gouerners which

which were infidels, that Supplications, prayers, intercessions and giuing of thanks should be made for Kings and for all that are in authoritie, that they might lead a quiet and peaceable life in al godlines and honestie. How much more must it needes follow, that the godlie faithfull minister and zealous Christian man, dwelling in a Christian common wealth and vnder a most vertuous and religious prince: hauing for a ciuill life, such libertie as no nation vnder heauen hath greater: and for a Christian life and freedom of conscience, in the seruice and worship of God, such peace and protectiō, as hardlie wilbe found in anie other Christian kingdom: how much more (I say) must it needes be, that such men most carefullie and zealouslie, vse all prayer and supplication, for her most excellent Maiestie and all godlie Magistrates vnder her and the whole state of this Realme: and to seeke the prosperitie and peace of the same. For seeing the chiefeest cause of their trouble and reproach, is their carefull and zealous following of Gods holy word and their tender conscience in offend-

1 Tim. 2. 1.
2.

It is contrarie to al reason that the godlie ministers and people, should be enemies to the state.

ding of God: how straunge and contrarie to reason, should it be, that they could but think any one euil thought against the holie ordinance of God, and the higher powers ordained of him, to whom they ought to submit them selues for conscience sake. And when the blind man, who can not see a farre off, if he haue any the least discretion, must needes perceauē: that in the peace and prosperitie of her Maiestie and of this Realme, euery way, consisteth their peace, their ioy and happiness. How farre should they be without all grace and feare of God, how contrarie to them selues, and enemies to their owne apparant good, if they should be enemies to the present state of her Maiesties most christian and godly gouernement.

2 And here I thank God I can speak boldlie, and with the cheerefull testimonie of a good conscience, euen in the sight of God. For God knoweth, and we humblie acknowledge with thankesgiuing to his holie and diuine Maiestie: that our gracious Ladie and deare Soueraigne Elizabeth, in the tyme of her sister the late *Queene Marie,*

Marie, suffered & endured great troubles and reproach: and endeouoring to preserue a good conscience, and to keepe her selfe a chaste and pure Virgine vnto the Lord Iesus Christ, her blessed Sauour, shee was in great daunger. And this not so much in regarde of her owne person, as much more, in that shee was the onely hope vnder God, which all honest & good Christians had: by whose prayers it pleased his heauenlie goodnes, in compassion to his poore distressed Church; to preserue her sacred person, and in his due tyme to sett her at libertie; and to raise her vp and to establish her kingdom: to be an haue of rest, and an haue of ioye, to the deare children of God: who euery day were in great affliction, and counted as sheepe readie for the slaughter. And this all the worlde knoweth to be so, and that God hath made his name glorious, by her deliuerance. He hath chosen his seruau^t *ELIZABETH*, and taken her out of the iawes of the Lions, and made her a ioyfull & blessed noursemother, to feed the people of his church, and to foster his inhe-

Quene Elizabeth persecuted for the Gospell.

61 *The Min. & peop. doct. &c.*

Merveilous
great blessings by her
Maesties
raigne.

ritance. By her we enioy our countrie,
our liues, our wiues, our children, our
goods, our peace and prosperitie: by
her wee are garded against enemies a-
broad, inuasions and cruell warre, and
against all domesticall iniuries and
wrongs at home, which euill and vn-
godlie men would bring vpon vs. We
sit quietlie euerie man vnder his vine,
and ioyfullie reap the fruits of a plen-
tifull land, vnder the happe, and assu-
red protection of her most blessed go-
uernement. By her we are deliuered,
out of the spirituall thralldom & bon-
dage of that proud prelate of Rome,
fro all Antichristian slauerie of igno-
rance, superstition & idolatrie; & our
shoulders are eased from that most
griuous burden and importable. By
her wee haue the holie foode of our
soules and the life of our life, the sa-
cred word of God. By her wee enioye
the pleasures of Gods house, & enter
into his tabernacles with ioy, behol-
ding the beautie of our God, and the
glorie of his power. By her our minds
and our bodies are made secure, and
our mouthes are filled with laughter,
& we chearfully sing the new songe of
all

cannot but vnfa. loue the Queen. 63

all Gods Saincts, *Hallelu-lah*. *Saluation & glory, & honor, and power to the Lord our God, God euen our God, the mightie & holie one, hath loued her; and in the loue and honour, where-withall hee hath made her name renowned, amongst the mightie nations of the earth; he hath made his great loue and rich mercie, to vs his poore people, to be knowne and admired. Hee hath established her throne in righteousness, & made her mountaine most strong, against all her and our enemies. So that she hath bene now these fortie and three years, an hiding place for the wind, & a refuge for the tempest, as riuers of waters in a drie land, & as the shadow of a great rocke in a weerie lande. The remembrance of her is our comfort; her ioy, health and honour, our glorie: her faithfulness and constancie in Religion and godlines, our exceeding treasure. In one word shee is the light of eyes and the breath of our nostrils, the verie marrow of our bones, and the assured pledge of our reioysing. For who knoweth not, but that, as by her most Christian and godlie raigne, wee enioy*

64 *The Minister and people*

ioy that which is more of price vnto vs, then all that we haue, yea then our owne liues: So when so euer God shall take her from vs vnto his heauenlie and glorious kingdō (which we pray may not bee, till thee hath had that fulnes of dayes, which may make her crowne perfect in the world to come, and the ioy of Christes church firme & stable in this world) who shall then lament, weepe and waile, & who shall haue cause to greeue, sigh & mourne, their mother, their nurse and faithfull comforter? but euen all those ministers & Christian people, who now desire, that those honourable & holie workes, which God hath begon, and brought to great perfection by her minitrie, might by her also be made absolute, entire, and fullie compleat. Therefore we are so farre from thinking the least euill, vnto her sacred person, that we pray hartely, and with vnfainodlie: *Confounded be all they, which desire her hurt, and God euen the mightie God, strike thorow the loines of all them that rise vp against her: and binde thou vp (o mercifull God) her soule in the bndel of life, with the Lord*

desiring reformation, &c. 69

our God: and cast out the soule of all her enemies, as out of the middle of a sling,
and let al faithfull subiects say, Amen.

3. Next vnto & vnder her most roy-
all Maiestie, we think vpon the Lords
of her Maiesties most honorable coun-
sell. Heare we haue also great matter
to moue vs vnto all ioyfull thankful-
nesse. First that they haue wiselie and
Christianlie, manadged the generall
state & sway of the common wealth:
principallie for their carefull & pru-
dent watch, ouer her Maiesties most
sacred person, in al these most deuilish
treacheries & wicked designements of
all traiterous Papistes & Popish Semi-
naries, Priestes, Iesuites, and desperate
murdering wretches: & in al the hiddē
plottes and shameles villenies deuised
and contriued by our mortall enemies
abroad, & by al factious Espaniolised
& Italianised heads at home. That God
hath ben with thē & prospered thē in
all their godly counsel & foresight. Se-
cōdlie we can not but praise God, that
their honorable table, is and alwayes
hath ben, a place of refuge, & a seat of
great iustice, equitie and clemencie, to
all men, how soeuer otherwise wrong-
fullie

The Lords
of the Coun-
sell greatly
to be respec-
ted.

66 *The Minister and people*
fullie oppressed: And that which wee
most of all reioyce of, wee blesse our
Lord Christ for their constant perse-
uering in the maintenaunce of Gods
true Religion & Ghospell. In so much
as beside all other times & occasions,
when now a litle before the last Par-
lament, the pert bragging of popish
recusants and their fauourers (here
and there stragglinglie scattered tho-
row the land) did somewhat amase &
trouble the minds of infinite her Ma-
iesties, most godlye, louing, obedient
and faithfull subiectes: wee yet see by
firme experience the holic constancie
of her Maiesties vnchaungeable faith,
and the honourable cariadge of their
wisdomes, to the confusion of such
vaine persons in their vndutifull and
wicked hope: and to the exceeding ioy
and contentation of millions of god-
lie Christians, who depend vpon her
Maiesties most gracious present go-
uernement: and whose life is not dear
vnto them, so as they may see her, in
health, ioy, comfort & honour: being
readie to bestowe the best bloud in
their hearts, to doe her true & faithfull
seruice, and euerie day, night and
hower

desiring reformation, &c. 67

hower to aduenture all they haue for her safetie, & to curbe and beat down all wicked priests, papists and treasonable persons what so euer.

And this I thank God, I may to the honor & ioy of her Matie boist & glorie (with an humble & gratefull mind and reuerence, to the diuine magnificent bountie of our eternall Father) that neuer Prince, King nor Queene, since the fondation of the world, had more faithfull loue, obedience and chearfull dutie of their subiects: the al the protestants of England, haue most gladlie, constantlie & vchangeable performed & continued to their most louing and kind-mother Queen *Elizabeth*, and that so many years with so little discontentment and disturbance: and her loue and holie affection and constancie in religion hath bound the most neerlie vnto her. And therefore I am verely perswaded, that if euer any Prince, might esteeme the loue of their subiectes, a strong wall and bulwarke and garde to their person: then certes Queene *Elizabeth* both may & doeth make high account of the Protestants in Englande, as the most faithfull and
loy-

The vchangeable loue
of Queene
Elizabeth
& her godly
subiectes.

68 *The Ministers and people*

loyall people; which wil not suffer her
Matie, to haue the least indignitie if it
lie in the by spending verie many thou-
sands of their liues, to doe her good.
And that shal the Papists, Priests & se-
minaries well know; if euer they goe
about, to put in executiō, their hoped
butcherie, & bloudy obedience, to the
Popes cruell bulls. And this is not all
that binds vs to their honours: for in
our priuate troubles about the ceremo-
nies and subscription, we the poore &
faithful Ministers of Christ, when soe-
uer we haue opened our cause & hum-
bled our selues vnto the, we haue found
great iustice and equitie, and diuers
times great relief and ease from our
troubles. No doubt they seeing our in-
nocencie, that of meere conscience,
without anie the least inclination to
disloyaltie to our Soueraigne, we did
forbeare to do those things: they haue
tendered our cause and louinglie effe-
cted, that we might not be too too
much ouerburdened. Yea my L.G. of
Cantur. him self (though he seeme to
be the greatest opposite to our cause)
by wise experience finding the same
thing: hath manie times and vnto di-

The Lordes
of the coun-
sell a great
stay to God-
lie Ministers

uers men (whereof I must confesse my self to be one) moderated the extremitie, which by other men was hotly and vncharitable pursued. God be thanked. And I humbly pray almightie God, euermore to blesse them, that they may be alwayes, the faithful eies, eares & handes of her Maiestie: to the cōtinuall safetie of her sacred person, the vnchangeable vpholding of religion, and the ioy of all faythfull and dutiful subiects, the terror & keeping vnder of al wickednes, superstition & idolatrie, to the saluatiō of their own soules, & the bright shining glorie of God, in this land, for euer and euer.

4. Now if any mā vnderstand by the state; the constitution of the common lawes & statutes of this land, now presently in force: wherby we are cōbined into one bodie of a ciuill politike cōmon wealth, vnder one head and Monarchical gouernmēt, in al priuileges, duties, offices and workes of Prince & people, & of one with an other: for the cōmon safetie of the whole, & repulse & repressing of all domesticall & priuate euil in the whole or any members and for defence against all forren po-

The ciuill & politike state of this land verie good.

wer or Potēte whatsoeuer, who shall claime any title, iurisdiction or interest within these her Maiesties Dominions of Englande or Ireland, or els make inuasion against our noble countrie or Soueraigne, or offer violence or anie wronge to her Maiesties person, Crowne or dignitie. In all these thinges we the Ministers and people aforesaide, doe professē our selues as happie people as any vnder the sunne, to bee vnder so iust, equall and free lawes, gouernement and iurisdiction, and right ordered common wealth.

And we protest before God, that wee, and all wee, are bounde, both by the law of God and of nature, to spende our goods, strength, life, and all wee haue, for the maintenance, preservation, and quiet proceeding, execution, and flourishing prosperitie of the same common wealth & monarchicall gouernement, and for the maintenance of her Maiesties supreamē authoritie, ouer all persons in these her dominions, either ecclesiasticall or ciuill, and in all causes what so euer, next & immediatlie vnder God, and his holie soune Iesus Christ the king of glorie.

And

And I haue that assurance of our vp-
rightness in this matter, that I trust, no
man euer did or could, neither yet
at this time either will or can (except
it be some popish priest, or seditious
person, that maligneth our happi-
nesse in this common wealth) chal-
lenge, accuse, charge or suspect vs, or
any of vs, that wee are not for our
places, as obedient, faithfull and glad
of the present state, as any other En-
glish men, subiects in this land (with-
out inparagement be it spoken and
with reuerence to our superiours)
what so euer.

§ Herevpon it seemeth to me that
the question is truelie and naturallie
about the Ecclesiasticall state, consti-
tutions, orders & maner of gouerne-
ment: that if it may appeare that here-
in we be not enemies, then are we no
way to be touched; of which point the
2. and 3. chapters doe in some sort
intreat, and doe thus farre iustifie vs:
that wee seeming in some sort, to goe
against the present gouernement, for
not obseruing some ceremonies and
for not subscribing, &c. are yet verie
much warranted, by the same consti-
tutions.

tutions, articles & proceedings of the same ecclesiasticall state. But we haue manie moe honest & iust reasons, for the approving of our doings: which I doubt not but that the reuerend fathers thē selues, & al other christians; waying with the balance of trueth & equitie; will afoord to be of better acceptance, then in the cōmon accōut of our cause, many do esteeme or affirme

The ecclesi-
astical state.
What!

First therfore, the ecclesiasticall state, is the constitutiō of our Churches reformation, as we are departed frō the apostatical synagogue of *Rome*: wherein we haue established an order of ecclesiastical ministrie & of liturgie, and a cōfession of faith in articles, as neere as we could for the time, to the canon of holy scripture. Which thing is confirmed & ratified by lawes & actes of Parleament An. 1. & 13 of the Queen. Ordered, executed, expounded, explained, & defended by iniunctions, Canons & apologeticall writings. Wherin & wherby we haue iustlie seperated ourselues, frō the erring sea of *Rome*: because they ar fallē frō the true faith & doctrine of the primatiue church: as it was taught & planted, by Christ & his Apostles, according to the scri-

ptins of the old & new Testamēt. And wee are vnited into the fellowship of the true church of god, wherof Christ only is the head, & his worde & holic writings, the only law, canon and rule. Now concerning all these things, the ministers & people which desire reformatiō, do glorifie God on our behalf. And with al godly quietnes ar glad, to enioy the benefit & comfort of these things: & labor to make the most profit to their soules they cā, by the vse of the same, desiring and labouring only for the perfectiō therof: namelie that such rēnants of poperie that remaine (thogh in cōparison of the other they be not so great altogether) might also be abolished. The ministers, they doo enioy & execute their ministrie, according to the order hereof: they accept & acknowledge no other faith & doctrine, and vse in their ministrie no other liturgie. And that which they do (in requiring reforma, in some things) is not oppositie to any of these things, in generall: but only tēdeth to the further building vp & beautifying of our ecclesiasticall state in paticuler. According to that which is saith: *let vs follow*

The minist-
ster and peo-
ple desiring
reformatiō,
be louers of
the ecclesi-
astical state.

Eph. 4.15.

Eph. 4. 15.

It is hard to
reforme all
things at the
first.

Esa. 3.

74 *The Minister and people*
the truth in loue, and in all thinges,
growe vp into him which is the head,
that is Christ. In times of reforma-
tion, especiallie when ignorance, apo-
stasie, and superstition hath raigned
so manie hundred yeares; it is hard &
rare that euery thing should be refor-
med at the first instant, and hee that
commendeth that which is well done
at the first & witheth that men should
goe forward to doe more and more
in like sort, is he an enemy to the first
doings, or a friend? Doubtles an vp-
right man, voide of a cauilling mind,
will say, hee is a friend. When the in-
habitantes of *Iudah* and *Hierusalem*,
first came out of *Babilon*, in the first
yeare of *Cyrus* Kinge of *Persia*, and
builde the Altar of God for burnt offer-
ings, they were in state of saluation,
being entred againe into the couenant
of God: yet are not they to bee called
enemies to that state, which in the se-
cond yeare after, layd the foundation
of the Temple. And in the verie lay-
ing of the foundation, whereas many
shouted for loye, many of the Priestes
and Leuites, and the chief Fathers, an-
cient men, which had seene the first
house

house: when the foundation of this house was layd before their eyes, wept with a loude voice: no doubt because it appeared not vnto them so glorious as the other: shall they therefore be reputed enemies to this last house, because they desire it were better. Which being hindred in the time of *Artabastus*, by malicious men, vntill the second yeare of *Darius* King of *Persia*, at which time *Zachariah* the Prophet and *Haggai*, called vpon the people and encouraged them to goe forward in the building of the temple: and after *Ezra* came & taught them the law yea euen the priests, & caused them to put away their strange wiues: shall wee say that these latter comming many yeares after, were enemies to the state, because they endeouored, to bring them to further perfection, according to Gods word? Lastlie *Nehemiah*, when they had the temple, and as it should seeme the full and whole worshippe of God: yet is he not content; but mourned when he heard that the walles of *Hierusalem* and the gates thereof were not built. Although he came after, & went about

Cap. 4. 7. 24

Cap. 5.

Cap. 7. & 9

Nehem. 1.
and 2. and
3. &c.

Cap. 11.

Hag: 1. 2. 3.

a thing not done before, not onelie in building the wales of *Hirusalem*, but also in taking order for the carefull obseruation of the Saboth and diuers other things: yet is he not called a puritane, which was not content when things were wel; but his storie is commended to the Church, & his example to be imitated of the people of God, according to euerie mans calling and place thoroughout all ages. And if we with the Prophet *Haggai*, doe reprocue the people which say; *The time is not yet come that the Lordes house should be builded: are we by & by enemies and troublers of the state?* God forbid. If we subscribe that the preaching of the pure woorde of God is a mark of the true church of God: and here vpon desire that all things in the Church, euen all our actions, should bee squared according to the same pure word, & nothing left cōtrarie to the same, are we by and by enemies? If we be sworne to her Maiesties most lawfull supremacie ouer all persons, and espie in our Church a Lordlie prelacie (a thing brought into the Church by humane inuention) by
means

meanes whereof, it is apparant, that the Pope of *Rome*, hath climed about all estates both ecclesiasticall and ciuill: and so the crowne and roiall dignitie of this Realme hath in time past, ben in bondage to a forraine potentate, euen a proud and vsurping prelate: If now our desire extende it self so farre; that our Lordlie dignities and power of our Bishops, might be examined by holie Scripture & brought backe, a degree or twaine, neerer to the Apostolicall practise and Christes institution, that so all occasions might be cut of hereafter, that this climbing vsurpation, might neuer take hold vpon England anie more: are we troubles of the state? I protest vnto you before God, it hath ben a grieue vnto me, when in a simple mind, I haue according to the Queenes iniunctions, preached & declared, the right of her Maiesties authoritie & against the vsurped presumption of the Pope of *Rome*, vsing verelie such argumets, as the Apologeticall wrightings of our learned men haue done, agreeing to holie scriptures: I haue bene reprobud as preachinge against law, and against

78 *The Minister and people*

the reuerend Fathers & Bishops of our Church. Surelie if I were an Archb. or a Lord Bishop, I would cast my self downe at her Maiesties feet, and craue and humblie begge of her Highnes, that by her Christian wisedome and godliq moderation, some meane-way might be founde profitable for the Church, that might in no manner hinder the free course of the preaching of her Maiesties most lawfull authoritie: neither euer hereafter leaue such a power in the ecclesiastical state, as might be made preiudiciall, to the royall preheminence & supreme dignitie of the Prince. If our state in the ordering of Ministers, ordaine them to preach: are we enemies, if we would haue none tolerated but such as can and wil preach: if our state say, the absence of the pastour from his flock is a pernicious thing in it selfe: are wee disturbers of the peace; if wee desire such pernicious thinges to bee abolished altogether? And if we finde that the power to commaund ministers, and to direct orders of the Church, cometh from the statutes of the land, made in her Maiesties gracious raign,
name-

namelie that they commaund a kinde
of subscription, giuing authoritie to
the Bishoppes and Ordinaries, to de-
priue and keepe out men from eccle-
siasticall promotions, who will not
so subscribe: shall wee bee enemies to
the state, if offering to subscribe ac-
cording to the statute, wee humble
crave to be free so farre as the lawes
and statutes doe free vs? and that the
reuerend Bishoppes content the selues
with that power, which her Maiesties
and the lawes of the Realme doe giue
vnto them? If wee submit our selues
to that subscription which the lawe
commaundeth, are we disobedient &
enemies? If we meeklie beseech them
not to be molested, for such a sub-
scription as the lawe and statute doeth
not commande, And if the ecclesiasti-
call state call vs vnto sermons, to sing
Psalmes, and reuerentlie and in the
feare of God to common about the
word of God; alas are we puritanes, &
vile prescisiāns, conuenticlērs, seisma-
tikes and wicked people if we doe the
same? I desire therefore all the reuerend
Fathers, & al other good christiā sub-
iectes, to cōsider of our cause as it is,
and

80 *The Ministers and people*

and to take pitie vpon vs, & to vse vs as the trueth of our cause requireth; and let the not spare, if in deed they find any of vs truly scismaticall, a trobler of the chutch, & an enemie to the state.

*The earings
of the minist-
sters & peo-
ple verie du-
tiful & pea-
ceable.*

6. Lastly, let it be examined what hath bin our doings & proceedings fro the first great storme that rose against vs, which was about the 10. yeere of her Maiest. raigne, whe the papistes began to aduance the selues in their treacherous platformes: and euer since that time, we haue had, more or lesse at one time or an other, some trials: & name-
lie verie great was that of subscriptio, and since that time a great while together, was ther euer any of vs that went about anie treacherous practise; had we intelligence with any other nation against her Maie. or the state? Was not all our doings, by humble supplications, honest & christian Apologeticall writing, and by lowly and earnest suing & intreating by our friends? Neuer did we iustifie any man, neither yet doe: if either by word or writing he passe the bonds of comlie modestie, & not with a meeke & quiet spirit, constantlie perseuer in folowing of this good cause.

And

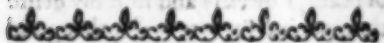
desiring reformation, &c. 81

And I my self should be right sorie, if vnwittinglie I should in this treatise let fall any thing, which might bee an vnjust & vncharitable disgrace to any mans person, which vnfaignedly fauor the present state & gouernment. And that I may end this chapt. with words of peace, I meekly and humbly desire the reuerend Fathers & all other good men to iudge, whether wee haue not done as good ministers & christia subjects ought to doe: whe we haue quietly borne such punishments, as haue ben inflicted vpon vs; till by great sute & tract of time we haue respite or deliuerance. And diuers honest men haue changed their dwellings, from vnder vnable & vnpreaching ministers (because they & their families found not that comfort which they did in other places) that by this meanes with great losse they might cut away occasion fro the which desired to couit the disquiet persons and troublers of the church. And if we be called puritans for suing to the honorable house of Parliamt., or the Lords of her Ma. counsaill, for any ease of our grieuances: then may all men of all sortes, be so accounted.

Let

82 *The Bb. and seek, of reform:*

Let them yeeld vs the libertie of christians, and graunt vs that freedom which other subiectes haue: and there wilbe but little matter left, to make a nice good ground, whereby we should be called or reputed troublers or enemies to the State.



Cap. 5. This teacheth that the renowned Fathers and other Prelates of the church of England, standing for conformitie (such as vnfainedly doe fauor & present estate of the church, and doe faithfullie holde and belecue the true religion and faith of Christ, maintained by publike authoritie among vs) are one and the same, with the godlie Ministers and people, who desire reformation of some things in the ecclesiasticall state. 1. Because they may disagree in some things and yet be faithfull brethren. 2. This life affordeth not absolute and ynchangeable vnitie. 3. They agree in all substantiall pointes of our Church, as it agreeth with holy Scripture. 4. God by persecution can make them indeed to appeare to be one.

THIS argument seemeth to be a strange paradox, a matter not to be beleued, or hoped for; if

we remember how greatlie mens affections haue bene alienated, and their countenances estranged, & now more then euer.

1. How be it; it is also a false position, to say: that hott discord should not light sometime betwene friends. Who more neerlie ioyned in christian faith and loue, then *Paul* and *Barnabas*, & I thinke no man will aduenture to say that they were not always of one faith and loue in Christ Iesus, and in their ioynt labours to further the Ghospell: yet fell there out an hott contention betweene the, where neither yeelding to other, they separated one from another. Yet to declare their vnseparable vnitie, Saint Paul doeth giue honourable testimonie of *Barnabas*, concerning their vnited office and labour in the Ghospell. So doe I finde that all our best learned wrighters, doe proue the vnion of all the reformed Churches, although in some things there be happellie some difference betweene them. And namely in this present cause, I remember Mai. D. *Fulke* hath these wordes: *Also the contention of those whom hee calleth Puritanes in England*

Faithfull bretheren may disagree.

Act. 15. 37.
38.

2 Cor. 9. 6
Gal. 3. 9.

In his reten.
again. Bri.
flow. mot.
47. in 50.
demand.
Pag. 129.

Reply to
Harding,
Artic. 8 of
adoring,
diuif. 17. pa.
396.

24 Bb. and seekers of Refor.

England is not so great, nor about so
great matters, that any such diuision is
to be feared which might cause desola-
tion of the kingdomes: Adde hertvnto
that *Bristo* said in the 40. motive, that
the protestants in England, be in a ma-
ner in hearts, all puritanes; whereby hee
confesseth against him selfe, that there
can be no deadlie contention betwene
them that in heart are all one. There-
fore I hope, as that reuerend Father
Bb. *Jewell* calleth *Luther* and *Zuin-
glius* worthie members and learned
Fathers of Christs Church; who disa-
greeing of the maner of Christes pre-
sence in the Sacrament: He affirmeth
that, otherwise their whole hearts were
ioyned & bent together to the disclosing
of falshood and hypocrisie, and to the
aduancing of Gods glorie: so the con-
tention betwene vs, being only about
ceremonies & maner of gouernemēt,
we are all of one faith, one Baptisme,
one bodie, one spirit; haue all one Fa-
ther & Lord; and be all of one heart,
against all wickednesse, superstition,
idolatrie, heresie: & we seeke with one
Christian desire, the aduancement of
the pure Religion, worship & honor
of

of God. We are ministers of the word by one order, we administer prayers & sacraments by one form: we preach one faith & substance of doctrine: we reioice both of her Maties happie gouernement & of the freedome of the Gospell, and are professed enemies, to all her enemies & to the enemies of Gods trueth & Ghospell. In writing against errors, & disputing against papists, we haue ben all one. I preaching her Maiesties supremacie & cōfuting popish primacie & in calling men from sinne & disobedience, to serue God and her Matie, we haue bene all one: And shall men think that this vnhappy diuisiō shall seuer vs for euer? God forbidde.

2 And here, me thinks, I can not but moorn, to think vpo mans frailtie: our ignorance, self-loue & desire of preheminance, many times, casteth vs headlong into bitter dissentiō. While men are losse to acknowledge their ouersights, & therfore labour to keep their estimation, by maintaining an error: they cause much disturbance to them selues, with litle credite among wise & faithfull men: and by ouerstrayning them selues, to shadow other mens vpright

This life
without cō-
stant vnitie.

86 *B b. and seekers of Refor.*

vpright cause, they stirr vp much garboile and confusion in the Church of God. And it is not so easilie stayed, as it is vnadvisedlie begon. Therefore it is verie wisely said of Solomon: *The beginning of strife is as one that openeth the waters, therefore ere the contention be medled with, leaue of.* Such doe we reade to bee the ciuill warre of the primatiue Church, about *Arius*, which is well knowne to haue continued many yeares, and to be the death of manie a faithfull Christian. Of whiche *Socrates scholasticus* writeth, that in the verie beginning it grew so hott, with such diuision amonge the Bishoppes, and also among the people; inueighing with such spitefull & opprobrious termes one against an other, that it became so haynous and shamefull, and into so lamentable a plight: that the christian religion was openly derided of all men, euen in the publike theaters and solemne spectacles. And such was the contention of *Epiphanius* & *Iohn Chrysostome*, both worthie Bishoppes. Yea euen in the verie insensie of the Church (that no man should stumble at our cōtention;

Prou. 17. 14

Ecclef.
Histor. lib. 1
Cap. 6.

Lib. 6. Cap.
12. 13. 14

as if it were a new thing, when the blessed Apostles, by a most excellent and perfect spirit, planted the Gospell: this humane frailtie did shew it self verie greatlie. For what think you was the cause of that solemne counsell at *Hierusalem* Act. 15? and what was the occasion of the Epistles of Paul to the *Romanes*, *Corinthians*, *Galatians*, *Philippians*, *Colossians*, &c: doe they not bewray merueilous great weaknes, exceeding great contention? some holding of *Paul* and some of *Cephas*, some going to Law, and some contending about meate and holie dayes: some struiuing for circumcision and the law of *Moses*; other denying the resurrection of the bodie; others iustification by faith onelie; others broughe in the worshipping of Angels and other will-worship and volutarie religion of men: in so much that it cost great labour and sweat vnto the Apostles and faithfull Ministers, to holde vp the church, and to keepe it alieue in the verie birth thereof. So great were the waters of contention, comming out of the dragons mouth, by the abuse of mans weaknes. And

H

this

38 *The Bb. and seekers of Refor.*

Few wright-
ers without
bitternes.

this I obserue both in wrightings and
disputations of our Forefathers of the
primatiue ages of the church, and al-
so in these latter dayes: that it is a verie
rare thinge, to finde any wrighter,
though he be learned, wise, & sober:
who in his apologeticall writing, can
keepe him selfe pure from all gaulle &
bitternes. For the vehement desire to
defende that he vndertaketh, manie
times maketh him to sway beyonde
the mark, and his penne to breath out
filthie smoke and vsauorie. There
are manie pretie and wittie thinges,
which are found in the studie of hu-
mane learning: and in these, men of
great learning, haue many times de-
light: so that when they are in wright-
ing of an argument or answer, there
falleth in some fine ironie, or close
quibbe by allusion, and sometime a
bitter sarcasme, before they be aware.
Which when it is read of the aduerso
part, it rayseth many hott humors &
vnseemelic retaliatiōs; which not on-
lie hinder the light, oftentimes of a
good cause; but also maketh such a
breach as will hardlie be repayred a-
gaine in many yeares. And here (mee

see-

seemeth) I am taken prisoner, and locked vp in a dark and dolesome place, to weepe and moorn, to crie & howle, for the miserable estate of mankind thorough mine. How many stübling blockes are cast in the way of foolish, ignorant, and peeuish Atheistes, who refusing the way of truth, haue strong delusions of Satan, to make them beleeue lies. Yet doeth God turne all these contentions to good, and his diuine prouidence maketh them profitable to his Church, and namely for the elect: as it is written, *There must be heresies, euen among you, that they which are approoued among you, may be knowne.* And this profit hath the Church by the primatiue cōtentions, that in cleare and plaine scripture wee see many thinges taught, as namelie, *The christian libertie, The doctrine of iustification, and of the rising of the dead,* & diuers other waightie points: which I cā not tell, if they would haue ben, otherwise so fully, largely and so plainlie written, that wee may knowe the loue, and power and wisdom of our mercifull Father, to ouerway the mightie labours of Sathan which are

H a

against

This contention a plague for Atheistes,

God turneth it to the good of his elect.

1 Cor. 11.
29.

90 *Bb. and seekers of reformation*
against the Church, to the good of
Gods faithfull people. Therefore the
Apostle is bold to say in the like case:

Philip. 1. 19

Rom. 8. 18.

*I know that this shall turne to my sal-
nation. And againe: We know that all
thinges worke together for the best vn-
to them, that loue God.* The considera-
tion of this might teach some men, to
looke vpon them selues, and watch o-
uer their owne corruption, to keepe it
vnder, that they giue no offence: other
might learne not to stumble at the
trueth for such a cause, which can not
be altogether auoided. And we of our
time and countrie, might vnderstand,
that we are not by and by seuered into
two religions, or broken off from be-
ing christian brethren, because some
hott contention hath bene kindled
among vs. For then wee might saye,
that Friers, Monkes, Seminarie priests
and Iesuites, are no papistes; yea that
Popes, Cardinalls, and other their
great Prelates are no papistes, because
those haue stirred vp among them sel-
ues, most deadlie warre, & other man-
ner of diuision, scisme, slaughter, and
miserie, the euer (by the grace of god)
is likeliest to be among vs.

3 And

3 And to deale plainelie, I can not see, that the matter betwene vs is such that either they doe or can make a thorowe breach, betweene the childre of God. For what so euer is (agreeing to holy scripture) properlie and essentiallie of our religion and profession of the Church of England, and what so euer is properlie and naturallie belonging to the ministerie, by the rule & description of holy scripture, maintained by the reuerend Fathers and other Prelates of our Church standing for conformitie: we the Ministers and people, who seeke reformation, doe hold and professe the same. As namely the doctrine of faith and of the Sacramentes, & that the booke of common prayer may be vsed in the chief substance thereof, and that the Minister of the worde ought to preach. &c. Therefore in regarde of the maine grounds of religion and of the ministerie & seruice of God, we are all one. Nowe the things which wee desire to be reformed, and they stande earnestlie to maintaine, are but accessorie additamentes, brought into the church by humane constitution: as the rea-

No matter
to separate
Gods chil-
dren for cause.

92 *The Bb. and seekers of Refor.*
 ding of Apochripha, Priestlie garments, the crosse in Baptisme, Sacramentall signification to Matrimonie and Cōfirmation, Lordship and ciuil iurisdiction in Bishops, execution of Discipline by chauncellors, commissaries, & officialls: then in other chief Prelates, Deanes, Prebendes, Archdeacons, non-residence, pluralities, tot-quotts, and the bare reading ministerie, and such like. If all these or anie of these be the holy plātes, which God hath planted in his church, then haue we done ill to speak or wright against them. But if they be such, as beeing cleane takē away (as we verely think) the religion, faith, administration of Christ and the true woorship of God, as it is now in the church of Englād, might and would remaine whole and entire without them: then doubtles are we all one, according to Christ Iesus, in those thinges, which in duetie and conscience toward God, we ought of necessitie to saluation to agree in one: although the outward appendantes make vs seeme to differ one frō another. There be two brethren, one weareth a Babilonitish garment, and

The things
 in contro-
 uersie taken
 away: the
 Church is
 whole and
 entire: and
 no hurt to
 the Church
 or Bishoppes
 to depart
 from them.

is attired in all things like vnto them which inhabite the Easterne climate; and the other goeth in the good and wholesome clothes, that a Yeoman or citizen of England vsuallie doeth: both these being borne of one father and in one countrie, being of one language and house, shall men say that they are not bretheren, if they agree in all naturall things, saying that one of them hath gotten some new fashions? And if the other desire his brother to goe after his owne countrie fashion, are they straight-wayes enemies? Consider I humbly beseech you most deare and reuerend fathers and bretheren the foundation of these things, for which you stand, & waigh with your selues, that the departing from these things will be no hinderance to you nor to the church of God. First you know that the holie scriptures are sufficient to make the man of God perfect and absolute vnto all good works; if we graunt you, what so euer the Lorde Christ hath graunted in his holie written worde, what iniurie doe wee offer to the Church or to your Ministerie? This you know

1 Tim. 3.

94 *Bb. and seekers of reformation*

1 Cor. 9.

2 Cor. 10.

2 Cor. 1. 9.
Philip. 1.

Mat. 2.

that necessitie is layd vpon vs to preach
the Ghospell, and woe is vnto vs if we
preach not the Ghospell: if we be su-
fers, that all the ministers should doe
this & so auoid Gods curse, doe we de-
sire their hurt? you know that Christs
kingdome is spirituall, and the wea-
pons of our warfarre are spirituall: if
then these things (which wee desire
were remoued) be carnall, & the wea-
pons of the carnall mā, you shall leese
nothing to put off the earthly & car-
nall and to keepe onelie that which is
spirituall. You know the grace of our
Lord Iesus Christ, that he being rich
for your sakes, became poore, that ye
thorow his pouertie might bee made
rich, yea he made him selfe (for our
saluation) of no reputation, & tooke
on him the forme of a seruant, &c. He
humbled him selfe and became obe-
dient to the death, euen to the death
of the crosse: what hurt I beseech you,
would it be vnto you or to the church
if for his sake, you did in some sort
follow his example, and hauing the
same minde which he had to let goe
some of these outward things to main-
taine peace & to feed the flock of God,
for

for which he gaue his own bloud? Christ by humbling himself became one with vs, and our *Emmanuel*: And why should these humane accessories deuide vs his seruants and members, that we should not be one among our selues, which so manifestlie are one in him, in faith in him, in professing of his woorde, and in the worship of his name? The Apostles forsooke all to follow Christ, and they followed him in the regeneration; and namely Saint Paul made this choise, *with his owne handes to minister to his necessities, & to make him selfe a servant to all men, though he were free from all men, and so to leese some part of his right, that he might make the Gospell free*. I beseech you consider wheather you haue done so, and that if you did in some part follow him herein as he followed Christ, whether there would not be a most blessed & ioyfull vnitie amongst Gods labourers, and a more excellent and merueilous freedome of the preaching of heauenly peace.

4. If these argumentes may not yet make it manifest, that we are one, or ought to strue to be one: there is yet
one

Mat. 19. 27.
28.

Act. 10. 44.
1 Cor. 9.

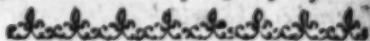
96 *The Bb. and seekers of Resor,*
 one other argument which is verie demonstratiue, and can not be denied, but that is not in man to frame. *Persecution, persecution:* whē it hath stripped vs out of al those humane deuises and outward things, and Gods rodde hath made vs equal and taught vs to be spirituall: then will it be knowen that we are all one (I meane such as are not hypocrites nor false brethre) that we are brethren, and members one of another, and Christ onely the head: Then shall we learne to say one to another, * *Now my deare brother, for as much as I vnderstand, that we throughe-ly agree and wholly consent together in those things, which are the grounds & substantiall pointes of our religion, against the which the world so furiously rageth, in these our dayes: how so euer in times past in certaine by-matters and circumstaunces of religion, your wisdome & my simplicitie (I graunt) hath a little iarmed, each of vs following the abundance of his owne sense and iudgement: now, I say, be you assured, that euen with my whole heart (God is my witnesse) in the bowelles of Christ, I loue you in the truth, and for*
 the

* Act. and
 monuments
 Pag. 1431.
 print. 1576

the truthes sake, which abideth in vs;
and as I am perswaded, shall by the
grace of God, abide in vs for euermore.
And because the World, as I perceiue,
brother, ceaseth not to play his pageant,
and busilie cōspireth against Christ our
Sauior with all possible force and pow-
er, exalting his things against the
knowledge of God: let vs ioyne handes
together in Christ: and if wee can not
ouerthrow, yet to our power, & as much
as in vs lyeth, let vs shake those his al-
titudes, not with carnall, but with spi-
rituall Weapons, &c. I pray God open
our eies to see and consider in time, of
this matter, and to frame our heartes
vnto those things, which concerne
peace, that we may walke as spirituall
men, and not as carnall: and casting
away all desire of vaine glorie, we may
cease to prouoke one another, and ne-
uer to enuie one another.

Cap. 6.





Cap. 6. Wherein is plainlie opened, that there can no good reason be shewed, that the godlie Ministers seeking reformation, are enemies to the present state. Because 1. their conscience is cleare in Gods sight. 2. They defend no euill actions in them selues. 3. They can not be charged with the faults of strangers, Anabaptistes, foolish Martin, or franctick Hackers. 4. Nor with vnthankfull obscuring of Gods mercies for their fanlies, nor with innouation or scisme. 5. They can not be charged with any thing against her Maiesties person, Crowne or Dignitie. 16. Or that they are against all superioritie in ministers or the true power and honour of the ministerie &c.



IT is an easie matter to finde a batte to beate a dogge: and when mens mindes are incensed, the wit of mā will & doth seek out all aduātages. As where the hedge is lowe, euerie one will tread it downe: so the natural mā can easilie deprauē him which is in affliction. And all men will hearken to them which are in

In outward credite, & prayse the ritch.
 But the wisdom of the poore is despised,
 and his wordes are not heard.
 Therefore it cometh to passe sometime,
 that men of countenance and place,
 thinke it a sufficient prooffe against
 the innocent, to say: *If he were*
not an euill doer, wee would not haue
deliuered him vnto thee. For this cause
 Solomon saith: *That he is foolish that*
will beleene euerie thing, and that the
prudent man will consider his steppes.

Ioh. 18. 30.

Pro. 14. 15.

But as touching our cause me thinketh
 it fareth with vs, as the same Solomon
 saith in an other place: *Hee that is first*
in his cause is iust: then commeth his
neighbour & maketh enquire of him. So verelie there are manie
 thinges verie prejudiciallie passed
 against vs, in the mouthes and pennes
 of diuers men: which we could easilie
 haue borne, so as our reproach might
 haue bene to the good of the church;
 referring our selues to Gods protection
 and that our deedes should trie vs.
 But now wee finde it farre otherwise,
 and that the false and vniust imputation
 laid vpon vs, is made a kinde of
 shoeing-horne, to bring on all wickednes,

Cap. 12. 17.

kednes, and a craftie colour for the fauour of papistes: so that not onlie we, but also the whole Church, is in some sorte endamaged, and our reuerend Fathers and Christian brethren, which stand for cōformitie, are in as great daunger as we: of which thing the reason that stirred them vp so zealouslie to preach, at the beginning of the Parleament last, might easelie enforme them. Therefore and for other no small inconueniences, grown thorow our silence; I haue written this booke, as to make inquierie of our neighbours and bretherens information: And in this chapter to examine those heauie obiections, which doe principallie seeme to beare down our cause, and make vs poore innocent men to be verie odious and contemptible: perswading my self, that if these be fullie aunswered, there can be no reason brought against vs to any purpose.

I And although we can boldlie & in the sight of God, protest our innocencie, and say vnto God, as the Psalmist: *O Lord my God, if I haue done this thing, or if there be any wickednes*

Psalm 7.3.

seeking reformation, &c: 101

in mine hand, if I haue rewarded euill
vnto him that had peace with me, &c:
Then let the enemy persecute my soule
and take it: yea let him tread my life
downe vpon the earth, and lay mine
honour in the dust. Although, I say,
our conscience doeth not accuse vs:
yet is it expedient to declare our iu-
stice, and to aunswere what is saide
against vs.

2 There are two things for which
I must needs in this chapter craue
pardon, being such as I can not, nei-
ther dare take vpon mee: First I will
not defend all the wordes spoken or
written of euerie man, who hath see-
med to fauour our cause: neither will
I iustifie the verie best wrightinges, as
though there were no escape, nor any
clause fauouring of humane follie &
weaknes. For who so euer is best and
greatest amongst vs, we doe acknow-
ledge to be sinfull men as well as o-
thers, and that our knowledge is vn-
perfect, and we are subiect to the like
passions which other men are. There-
fore we desire (as other men) to bee
charitable vnderstood, as men not
perfect ne pure: but onlie endeou-
ring

What we
defend.

Phi. 3. 13. 44

102 *The Bb. and seek, of reform.*

ring towards the marke of the price
of the hie calling of God. And it is
not vnknowne that manie ignorant
and rash headed persons haue thrust
in them selues, whose indiscretion &
vnciuill vsage, wee can no way com-
mende. And some haue bene among
vs (as we haue thought) of sober and
stayed mindes, who notwithstanding
great wordes and protestations (such
as other were afraid to vse) haue pre-
sently turned the beele, & gone cleane
an other way. If these were set to spie
out our libertie, or to adde more to
our affliction, or otherwise: we leaue
it to Gods righteous iudgements: on-
lie this, I dare not defend all that haue
seemed to fauour our cause. But this
is my purpose: for the cause it selfe &
for such Ministers, as haue soberlie
and wiselie sought, by honest suppli-
cation and learned apologeticall writ-
tings, to giue witnesse to the trueth, &
to declare their own innocencie, and
to obtaine fauour or libertie or refor-
mation, by the orderlie maner and
custome of this land: as all other sub-
iectes doe and may doe, in their seue-
rall causes and troubles that doe and
may

may befall them. Thus farre I hope I may presume to defend, (and I trust it doeth already partlie and hereafter shall more plainlie appeare) that such argumentes as are laid against vs, are disagreeing to our cause and to our doeinges, and we and our honest and iust cause, are wickedlie slandered, and can not bee touched by them. The seconde thing is that I can not answer all obiections, that are made against vs, for then I must make a verie great booke and handle all controuersies at large, which is not the purpose of this short treatise. And in truth I find it needles. For I verelie thinke that there are 500, which any man but meanlie acquainted with our cause and maner of life, will easilie perceauē of him self, to be rather heaped vp, to make a terrible shew: then in deed for anie substance of truth in them. But these obiections I will make speciall choise of which are of most waight, sounding our verie loud against vs, the alarum of scismatickes, troublers of the Church, & enemies to the state, rebels, traitors, worse then papistes. And these I find

to be of two sortes, either they are of things without vs, wherein we haue not had any intelligence or meddling: or els they are directlie aiming at our doings and the cause we suffer for.

The first
flaüder tou-
ching strati-
gens.

3. In the first they carrie vs into *Geneuah, Fraunce, the low countries, and Scotlande:* and make vs to be *Frenchmen, Hollanders, & Scottes*, that what soeuer in the actions of the Protestants or their writings, may seeme to carrie coulour of any disloyaltie to their seuerall Princes or Magistrates, all that is drawne with cartropes and laid vpon our shoulders. This stratageme, you shall finde in *Querimonia eccle.* in the booke of *Scotising* and *Geneuatizing*, and in these late statising counterfeit Seminarian and Iesuatizing priestes: Which I ioyne together, because the two first being without their Fathers name, prosecute their cause like as these latter. For as the one pretending pursuite against Iesuites, laboureth by the name of puritanes, to curt the throate of all protestants: so the other doe draw in all protestantes vnder the name of puritanes, prettendinge to prooue the ministers, falsly called puritanes,

With the faults of straungers. 105

ritanes, daungerous to the State, by that wherwith they accuse other men of other countries; and so bring a reproach vpon all protestant churches. But surelie in my iudgemēt they speak as much against the state of the present gouernement, as almost possible may be. And therefore in this argument wee haue cause to reioyce, that they ioine vs to all the Protestantes & godlie learned Deuines of this age: whom our reuerend fathers and writers, for the maintenance of this our English church, doe defend & maintaine against all maner of popish Writers and antichristian heretikes: as all mē which know the bookes, set forth since her Maiesties most happie raigne must needes vnderstand: wherof some thing I will touch. And first let vs heare Maister *Calfill* who sayeth: *Because the providence and mercie of our God, hath frustrate their hope in their opinion to longe, they haue thought it best to make open warre against God & all honestie: to send for their friends & sommō their diet in the low cōuntries. Thence haue proceeded the popish practices, the smokie stirres that were blo-*

Our best writers defend the protestantes of other countries.

Ans. to the treat. of the crosse in the preface.

Difference
betweene
true Christ.
subiection.
part. 3. pag.
509. 510.
511.

In. 1. and 2
booke of A.
H. Meteran-
nus. Hist.
Belgic.

106 *The Ministers and people*
wen in Scotland; the fierie factions in-
flamed in Fraunce; the Pbolish treason
condemned in England; the popish con-
spiracie attempted in Irelande, &c.
And the Reuerend Father Mai. D. Bil-
son, doeth particularlie defende Mai.
Caluin, Mai. Beza, and the Nobles of
Fraunce, to haue wrought and done
nothing against the ciuill Magistrates
lawfull authoritie. There is a speciall
treatise of Mai. D. Fulke against the
rayling declamation of *Peter Frarine*;
wherein *Beza*, *Caluin*, and *Geneuab*,
are cleared of all wicked and disloyall
actions: and the protestants of *France*
in all their warre by the Kings Edictes
and many other reasons, out of their
true stories. So for the low Countries
you shall * finde, that the States as well
papistes as protestantes, stood for their
priuiledges as well as for religion. And
the *Guises* of Fraunce the principall
troublers as well of Scotlande as of
Fraunce: and that with such pretence
of religion, as they did entitle their
Necce the Queene of Scottes, with
those royall dignities and armes of
England and Ireland, which were and
are proper to our gracious Soueraign
Queene

Queene Elizabeth: and this they did as *Buchan* saith, as soone as Queene *Marie* was dead. Therefore I can not tell what men should meane, by wrapping within our cause all other Protestant churches (vnto whom her Maiestie, vnto her immortall fame, hath bene a verie great stay and as it were a nurse-mother) but that they haue some hidden stratageme, that in the common slaunder of puritanes, either they might make ciuill warr betwene all reformed churches, or els prepare a way for the popish superstition, by the dishonour and ouerthrow of her Maiesties sacred person, primacie, and gouernement and of all Protestantes Estates thoroughout Christendome.

At the least they bring her Maiesties name in question, & after a sort challenge all her Princely and Christian enterprises: in regard whereof, all the Christian Churches of Europe, as namelie *Geneua*, *Fraunce*, *The lowe Countries*, and *Scotland*, doe & ought to acknowledge them selues debtours to her Highnes: and for which al ages to come shall finde themselves bound to prayse God, and to remember her

Re. Scot.
lib. 16.

Queene Elizabeth a
nourse to
straungers,
to her immortal fame

In his pre-
face before
the new Te-
stamēt, with
his large
notes.

name, as a most precious thing, and a most singular gift of the Hiest Lord, for the comfort of his elect people. And that I may speake as Maist. *Beza* is forced with great ioy to cōfesse: She hath so well and faithfully purged the true worship of God, frō the most filthie pollutions of Antichristianisme in England; Shee hath made such peace in Scotlande; and so happilie succoured the afflicted both there & in Fraunce; and God hath so blessed her therein, and by her example the noble Princes of Germanie: that wee may iustlie say, that God hath aduāced her aboue all the Kinges of this our age: so that the verie Angells out of heauen doe seeme to giue their assent, of her most noble and Kinglie deeds, for the protection of the churches of Iesus Christ. And verely they doe her Maiestie great wrong, to impute all these laings vnto vs, who alas were neuer able to doe the smalest action; which to her eternall praise, shee hath most wisely, most iustly, & most equallie, with a most constant & royall magnanimitie performed, as *Buchanan*, *Meteranus*, and other histories

ries of our tyme, doe most truely and deseruedly report: and her renowne in this respect, will neuer be forgotté as long as the world doeth stande.

But there is an other thing, which grieneth mee not a litle: that these bookes seeme to insinuatie that some of our reuerend Fathers, should be in some sort fauourers and abetours, of their most malicious imputations of all protestant Churches & godly writers; As namelie this wicked *William Watson*, in his most treacherous and childish quodlibets, rehearseth the names of some of them, as if they were fit persons to be sued vnto by Priestes and Iesuites to obtaine fauour. God forbid that these reuerend Fathers should giue them the least shew of cause, to thinke or say so wickedlie of them: as though there were anie likelihood that such men would fauour the enemies of God & of the Queene. They are like vnto rogues, who in times past, would recite all the Iustices of peace in the shire; by mustering of whose names they would fortifie themselves against all gainfayers: So these vagabunde & roguing Priestes abuse

The Priestes and libellers doe cunninglie traduce the reuered Fathers.
Seauenth Gen. quodl. Artic. 3.

Libellings
priestes like
rogues.

210 *Uniuslie charged with the*
the names of worthie men, to shadow
their diuelish and trayterous designements. For I haue great reason to
iudge, that their malicious Machi-
uellian drifte is no otherwise, but to
bring them in hatred with all her
Majesties good & faithfull subiectes:
And they care not what they say, so as
they might kindle a fierie faction a-
mong vs, and they accomplish their
most wicked complottes. Can they
make vs beleue that these reuerend
men doe fauour such popish traitors;
or that they doe not by such grosse &
palpable flatterie prepare a net for
their feete. Doe they not know, how
these reuerend Fathers doe maintaine
and allow, all learned and godlie pre-
achers, which inueigh against all such
wicked and seditious persons: and all
bookes & wrightings, which bewray,
confute, and destroy their abhominable
heresies? Doe they not know that
they stand for the defence & promo-
ting of the Ghospell, & the execution
of all ecclesiasticall lawes of this land,
for the vpholding of the same, as Fa-
thers and pastours of the Church of
England: vpon whom the eyes of all
men

men are bent, expecting and looking that they aboue al other, should shew them selues zealous for the truth, and enemies to Antechrist. What? Doeth he thinke them so vnwise, that they know not where they are, or how they are? or so childish that they will reuolt from the trueth, which they haue sucked in euen from their cradell? or so vnthankfull that they will take part with Gods aduersaries? doeth he thinke them so blind that they will goe contrarie to all the reuerend Bishoppes and learned men, which haue written euer since her Maiesties raigne, against the Romish heresie; that now they would take a new course, to seuer fro all Christian Churches, and be content, to heare the most excellent lights of the world to be so vilie and maliciouslie traduced? Doeth he thinke them so voide of all conscience and honestie, that they would take the greatest and chiefest promotions of our Church, and so farre abuse the trust comitted to the by her Maiestie that they would vnder-hande; deale cleane contrarie to the same? What sodaine toy is come into this mans dreaming braines, to think

112 *The Ministers and people*

English Bishops, readie
to helpe the
straungers.

thinke that the learned men of other
nations and Churchies, hauing now
about fiftie yeares, bene all one with
the English Bishops and Protestantes:
& alwaies readie not onlie by word &
writing, but also with monie, armour
and life to helpe one another, should
now after so many yeares friendship
and loue, in one Religion and true
worship of God, without anie breach
or alteratiō, be likelie suddainlie to be
drawne one against an other: so that
it should be a pleasure to our reuered
Fathers, to heare such godlie learned
men and Christian Churchies, (our
deare friends and brethren in Christ)
to be ill spoken of, traduced & slaundered:
None els (a man would think)
but such as breed madde, would imagine
such a thing. A man that had in
him no more but meere reason and
pollicie, might easilie see further into
this matter (but onlie that Papistes desire
nothing but hurlie burlic and confusion)
that if they had no feare of God before
their eyes: yet they might well thinke
with the selues, that if by their fauour
shewed to Priestes, Seminaries or Iesuits,
they should haue access to such places or
come so neer her

Maiestie, that any hurt should happen to her sacred person (which God for Christes sake keepe farre frō her) that the oath of association would stirr vp some, & the loue wherewith her Ma^{tie} hath bound thousands & thousands of her faithfull subiects vnto her, would constraîne both Noble men, Knights, Gentill men and all sorts of the commons, to be reuenged vpon them that haue bene meanes of such euill. And they can not be ignorant, that if there be such a thing, and that it may be now for some consideration, wincked at: yet there may come a time, when such things may be ripped vp, & called to accountes; and then, I dare say, they would not be willing to take vpō them such popish treasonable and irreligious writings. No merueile therefore if they care not what they say against vs poore Ministers: when they dare make it (by a question and answer) lawfull to sue for fauour, at the handes of so reuerend, wise and iudicious men; whose place is so directlie opposite to such wicked hypocrits; & they stande as watchmen to discouer them, and as iudges to punish them.

But

Of the difference between Christi.
sti. subiect.
part. 3. Pag.
5. 6.
Aunf. to P.
Frarine pag.
45.

Harding.
aunf. Artic.
19. diuif. 12

But if among all the protestant writers there be some one that hath put forth some private opinion of his owne, concerning the authoritie of Princes: are we to be blamed with that wherewith we were neuer acquainted? But this is a stale slander against all protestantes, answered by Maister D. *Bilson* and Doctor *Fulke*; and cometh to late to bee laid vpon vs. But here we may see their beggerly pueritie, or ells some secret secular Popish malice, that they must bee faine to thrust into the ballance of their false accusatiō against vs, what so euer colour may be deuised against all forren protestantes, to way down the good estimation of a few poore Ministers of England. Such is the obiection of the actions of the Anabaptistes and of *Martin Marprelate*, and frantick *Hacket*: euen as iust as the furious disobedience of these verie Anabaptistes is laide to the charge of all other Protestants, by the malicious and wicked papistes. It is now at the least thirtie three yeare, since our troubles began to bee verie heauie vpon vs, let them shew how wee haue moued the least finger

finger against our dread Soueraigne?
The present toleration of some of the
chief who haue written in this cause,
in the conscience of those reuerende
and honorable and wise persons, who
either haue caused their libertie, or ef-
fecte it them selues, may testifie our
innocencie. And surelie I would not
desire any fauour, if I might be con-
uicted of the euill carriage & the best
of those three. Neither doe I feare that
any honest minde, not blinded with
hatred, wil impute any of their wicked
dealing to any godlie Minister, which
desireth the good of our Church.

4 Therefore will I come to the se-
cond sort of obiections which seeme
more neerely to touch vs & our cause.
The most principall obiection com-
meth within this cittle: *That We ac-
knowledging not this singular benefit,
proceeding from the mercie of God;
namelie, that all heresies, corrupt do-
ctrines, all superstitions and papisti-
call opinions haue bene vanished by the
Prince and Realme, &c: and all points
of doctrine necessarie to saluation, and
touching the mysterie of our redempti-
on, or the right vse of the Sacramentes*
and

The second
great slaun-
der; tou-
ching Gods
mercy vpon
this land.

116 They obscure not the mercies
and true maner of Worshipping of God,
are purelie and perfectlie taught, and
by publike authoritie established in the
Church of Englande at this day, &c:
We are so farre from being thankesfull
for the same from desiring the continu-
ance of it by heartie prayer: that by all
meanes possible Wee seeke rather to ob-
scure it and deface it; because in cer-
taine accidentall pointes Wee haue not
our fantasies and proper denises. So that
by this we are indged to set our selues
against God, and frowardlie disquiet
the peace of the Church for externall
thinges (which is scismaticall) trouble
the happie peace of the cōmon Wealth,
and hazard the whole state of religion;
With no small reioysing of the Wicked;
great offence of the Weake Ghospellers;
merueilous griefe of the Queenes Ma-
iestie and other that haue care of go-
uernement. If this obiection were as
true as it is of great importance; and
as ficlie applied vnto vs, as it layeth
vpon vs a most heauie imputation:
then had wee great cause to with our
tongues to cleaue to the roof of our
mouthes, and our handes for euer to
forget to write. If wee haue not both
by

by worde and wrighting, publiklie
& priuatelie, acknowledged the great
mercie of God for her Maiestie: in the
banishing of al heresies, superstitions,
and namelie poperie, and for planting
the true Ghospell of faith among vs:
if we haue not& doe not daylie pray,
both at Church and at home for the
continuance of the same, and for the
ioy and comfort of her Maiestie, and
all our godlie Gouvernours and Supe-
riours: if all men that knowe vs, doe
not also euerie day see and behold,
that this is our care and studie, & that
we doe stirre vp others both publiklie
& priuatelie to doe the same: then let
the Lord reward euery man according
to his rightcousnes and faithfulness,
& let the wicked feelee his iudgeméts.
We can boldlie commende our selues
to the testimonie of all our neigh-
bours, friends and enemies whatsoe-
uer: whom hardened malice hath
not so farre ouercome and blinded,
that they can not and will not say and
confesse, that whiche in the eies and
eares of all men appeareth plainlie: e-
uen as the shining of the sunne in the
firmament, and the sounde of manie
waters

118 *They obscure not Gods mercie*
 waters to them which trauell by sea &
 by lande. But the force and power of
 this accusation is in two things: first
 they say: *That by al means possible we*
seeke rather to obscure this mercie of
God & to deface it. 2. The reason wh
 is made of this our so doing: *Because*
in certain accidentall pointes, we haue
not our fancies and proper deuises.
 If in deed these two things might be
 proued against vs, then all the other
 branches of this surmised slander,
 would shrewdlie wring vs: otherwise
 they fall all to peaces, as loose mem-
 bers without ioyntes and ligamentes.
 Therefore let these be examined. First
 what meanes at all haue wee vsed to
 obscure Gods mercie? We haue, in the
 knowledge of all men that know and
 heare vs, praysed God and prayed for
 her Maiestie and the State, in regarde
 of this mercie of God; we haue in our
 Sermons and in all our talke (as occa-
 sion is offered) euer defended the do-
 ctine of faith and of the Sacraments,
 & the abolishing of all heresie, super-
 stition and poperie: Wee haue written
 verie much for the maintenāce ther-
 of, against the papistes, Anabaptistes,
 familie

The cheefest
 force of this
 accusation.

familie of loue, and Brownistes: some of vs haue ben vsed in cōference with other godlie learned men to dispute with the challengers and chieftaines of poperie: & more would haue done in that behalf, if they might haue ben permitted. And this to be true, we re-ferre our selues to the iudgement of al the world, and we hope so well of our brethren (that wright against vs) that they will not denie it vnto vs: what should thē be al those possible meanes which we haue vsed to deface or obscure Gods mercies? But it may bee, it is meant, because wee haue not vsed som certain ceremonies of the church, nor subscribed to the bookes of orders and common prayer, &c. and haue made petitio to the Parleament, and after by apologetical writings, defended these our doings. Other things we know not, and for these I hope we neede not be athamed. First it is apparant, that in all these things we haue not medled against the doctrine aforesaide, nor against the chief substance of anie the said bookes: and therefore in regard of the matter it can not bee said, that we haue directlie done anie

thing tending to obscure or deface this
mercie of God. Secondlie, if it be said,
that by these things (which Leofesse)
we haue indirectlie vsed meanes, &c.
I aunswere that in this wee haue done
no otherwise, then all Christian Mi-
nisters both may and ought to doe.
For in not vsing the ceremonies, when
wee found our selues doubtfull and
troubled: What could we doe lesse or
better, then to repaire to the reuerend
Bishoppes for counsell and comfort?
Which for the space of ten yeares, (or
the most part thereof they did in some
good measure asoorde vnto vs: till as
I take it, by the relatiō of such as were
in the same broiles) the Papistes had
cunninglie wrested our good Fathers
from vs, that they could and would
doe no further for vs. Then yet com-
plaining of our case and opening our
doubtes vnto them, we did as the law
asfoordeth, that the cause should bee
brought before the Ordinarie, in all
doubtes about ceremonies of the
church established by law: & finding
not our selues resolved by our ordina-
ries, alas what could we doe lesse, then
quietly to suffer our selues, (with great
grief

grief bewailing our flockes) to be suspended, imprisoned & deprived. And this hath ben the cause of all them, which haue not vsed the ceremonies so fully as some other of their brethren. Secondlie for the petition or admonition to the Parleament; wherein are layd open such imperfections as are found in all these bookes, and for all other weightings which haue come forth in defence of the same; if it be ment, that the same is the meanes of obscuring and defacing the mercie of God. We aunswere (as partly the admonitiō doth) we haue alwayes borne with that we could not amend; and haue vsed the booke of cōmon praier in our ministerie, so farre forth as we might, reuerencing those times and those persons in which and by whom it was first authorised. But now being compelled by subscription to allow the same, and to confesse it; not to bee against the woorde of God in anie point: we could not but shew a reason of our refusal; and it was meet that we should tender to the Parleament our grieffes, as all other subiects doe in al other cases. Because that is the place,

Curious
and bitter
words not
iustificable.

111 *They obscure not Gods mercie*
which by auncient custome of this
Realme serueth for the redresse of all
things to be reformed, & the establi-
shing of all matters in the state of this
kingdome. If in the stile and maner of
doeing, they or anie other wrighting
in defence of them, haue ben ouer cu-
rious, bitter, or sharpe: by which they
haue incensed them, who they should
haue wonne by milde & meeke vsage:
I for my part doe not reioice in it, & I
dare not defend any the least vnsceme-
lie word. Howsoeuer I know the hard
pursuite vps them, and that being (as
they verelie thought) further and be-
ionde the law of this Realm: did giue
them great cause to bee grieued and
offended: that their cōsciencs should
be so streightlie pressed & their labors
so little regarded, and being Ministers
of the Ghospell they should bee so
smallie esteemed: and that the Reue-
rend Fathers, accounting those things
(for which they contend) but meere
trifles; would yet preferre them before
the ministerie of so manie woorthie
Preachers, & prouoke their brethren
more & further then they need. This
doubtlesse vexed their spirit, and such

is our weakenes and imperfektion in
 in this life, that it is an hard thing to
 keepe measure at all times. And when
 men are perswaded in conscience, that
 their cause is good; their grief is the
 more, and they are the more confident
 to speake. And it were almost a won-
 der, that in such perplexitie, euerie
 thing should be perfect and without
 blemish. Doe we not know that Moses
 being by the spirit of God, called a
 verie mocke man aboue all men that
 euer were vpon the earth: yet God pu-
 nished him, *Because his spirit being
 vexed by the people, he spake vnadu-
 sedlie with his lippes.* So no merueill
 though (we poore weake soules, farre
 inferiour to that most rare man) haue
 felt the smart of our grief and zeale.
 I would to God, that our brethren &
 fathers could be iustified in this mat-
 ter, and that they had not their parte
 of iust punishment with vs, for that
 wherein they haue bene overseene in
 their dealing toward vs, & toward the
 Church of England in these causes.

And I heartly pray God, that they doe
 not one day confesse and say: *We haue
 verelie sinned against our brethren; in*

Num. 12. 3.

Pla. 106. 73.
73.

Gen. 41. 41

124 They cōtend not for their fantasies
that we saw the anguish of their soules,
when they besought vs, and we would
not heare them, therefore is this trouble
come vpo vs. The Lord our God euen
our mercifull Father bee iudge be-
tweene vs. Touching subscription I
haue sufficientlie spoken before, and
there wilbe occasion after, therefore I
need not in this place to say any thing.
Now I come to the second point, the
cause of our doeing: it is said, *Because*
in certaine accidentall points they haue
not their fantasies and proper deuises. If
it may appeare that this is an Elench,
No cause, set for A cause: and that a
good, iust, and waightie cause found-
ed in Gods word, is iniuriously repu-
ted and termed *accidentall fantasie and*
deuise: then I hope godlie and wise
Christians will pitie our estate, and be
more fauourable iudges of our cause.
To reade bookes *Apocryphall* and
chapters containning errours and vn-
truethes, vnder the name of holy Scri-
pture, is no accidentall point: vnlesse
we will say, that our conference with
papistes and our apologeticall wrigh-
tinges prouing errours to be in those
bookes, and therefore to be no Cano-
nicall

nicall Scriptures, be accidentall points. To desire that euerie Minister bee a Preacher of Gods word and to administer discipline is no accidentall point; vnlesse the chiefeft point of the Ministers office, as they are ordained by the booke of orders, be but an accidental point. To desire that Chauncelers, Officialls and Commissaries, should not administer discipline, and namely, excommunication, which D. Suttie saith is against all reason for a lay man to doe; and that the Pastor should not be a non-resident, which the reuerend Fathers say is a pernicious thing: or to say that God hath consecrated matrimonie to such an excellent mysterie that in it is signified and represented the spirituall mariage betwixt Christ and his Church, which is not so to be found in holie Scripture but is a belying of his glorious Maiestie: to say that these and manie such like, be accidentall points, I hope no aduised man, that looketh throughly into our cause, will aduenture. And where it is said that wee would herein haue our fancies and proper deuises: let the most reuerend Father determine for

D. Whitg.
in the pre-
face of the
Defens. of
the aunf.
to the admo-
nition.

116 *They would not haue*
vs, where he hath these wordes; *The*
controuersie is not, Whether many of the
things mentioned by the platformers,
were fitlie vsed in the Apostles times,
or may be well vsed in some places, yea
or be conuenientlie vsed in sundrie re-
formed churches at this day. For none
of these branches are denied, &c. Now,
if (as this reuerend father saith) many
of the things we desire, were fitlie vsed
in the Apostles times, &c: how cā they
be our fantasies & proper deuises: which
were vsed by the Apostles some 1500
yeares before wee were borne. And
let it be considered, whether the Apo-
stles vsing such things, haue deserved
to be reproached with our fantasies and
proper deuises, who are liuing so ma-
nie hundred yeres after them, & haue
our selues learned those things out of
their holie wrightings: if this be well
looked into, and aduisedlie iudged of,
by an equall and iust line; I hope the
ground of this great and terrible ac-
cusation, being voide and emptie, all
the other greeuous inferences, wil fall
and vanish away: and that the contra-
rie wil be euident and apparant to the
conscience of all men. Namelie, That
for

for so much as wee faithfullie preach
the doctrine of faith and sacramentes,
and humblye and quietlie vse our mi-
nistrise according to the booke of or-
ders; and administer Prayer and Sa-
craments by no other forme, but that
of the booke of common prayer, and
that in our publike preaching & pri-
uate talke, in all occasions wee doe
praise God and acknowledge his mer-
cie & pray for the continuance there-
of, and stirre vp others so to doe: and
therevpon doe humbly present to the
reuerend Fathers and the whole state,
verie good and waightie points agree-
ing to holie Scripture, needfull to bee
considered, for the further perfection
of our Church and the glorie of God:
being no fantasies of ours, or deuises,
but such as the holie Apostles did vse
in the first and purest Churches: wee
cā not be said to sett our selues against
god; srowardly to disquiet the church;
trouble the common wealth; hazarde
the whole state of religion; reioice the
wicked; or grieue anye godlie person
whatsoever: but rather to promote
the glorie of God; further the pre-
sent good, & encrease of our church;

128 *The Ministers and people*
to the great benefit, comfort and ioye
of Gods people. And I can not thinke
so vndutifullie of her Maiestie, or of
any other that haue care of gouernement:
that they would be merueilouslie
griued, to see any subiect in humble
and dutifull maner, sue to be eased
of any griuance, according to the
auncient custome and vsuall order of
this Realme; and that the Ministers
of Christ should reuerently admonish
the state of some points needfull to be
reformed, by the holie Scriptures and
vsage of the blessed Apostles. But a-
boue all other I meruaill how this can
be to hazard the whole state of Reli-
gion; except a man would say, that to
goe about in honest sort, to make per-
fect, that which is verie well and ex-
cellentlie begon, is the high way to
destroy all.

The obiection of in-
novation.

But it may be the mysterie of this
point of this obiection, is containd
in the seconde, which is also a matter
of great consequence. Namelie, that
beeing a settled gouernement of all
things, it is a dangerous thinge to
goe about to alter the same. *For all*
innovations are dangerous to the state.

Which

Which as it is an argument not to be despised, so is it urged by some in the highest degree. And wee our selues doe freelie acknowledge, that it is worthie due consideration. How bee it, we verelie thinke, that it is not on our part, or in our cause so heynous as it is made. First because as is before shewed, we desire not the new forming of the church, but only the rectifying and perfecting of diuer thinges in the Church: and that euerie thing might agree & be according to the doctrine of our Church, and namelie that holie Canon which saith: *All our actions should bee squared, after the Will of God reueiled in his Worde.* In the time of Kinge *Dauid*, by vniforme consent of all estates, the arke of God was sought after, and to bee brought vnto *Hiernusalem*: but they bringing it in a carte God made a breach, so as they durst not, for that time carrie it further then the house of *Obed Edom* the *Gittite*, yet after vpon more & better examination of Gods worde, they brought it by the Priestes & Leuites, and found that God made a breach among them, for not seeking him in order.

To make perfect is not to inno-
uate.

1. Cro. 13

Cap. 15.

110 They are not to be charged
order. Here shall it be saide, that this
latter was an innouation, or not a per-
fecting of that which of a good and
honest minde was begunne before,
but wanted some part of Gods order.
So if we craue no alteratiō in religion
but onlie that the things which are
(standing as they do) may be brought
to the order of the Apostles vse and to
the canon of Gods holic woorde in
those circumstances which remaine
yet vntreformed, I hope it will not bee
an innouation. *Josiah* one of the most
excellent Kings of *Judah* and *Hiera-*
salem, being yong, in the eight yeare
of his raigne, began to seeke after the
God of his father, and in the twelfth
he began to purge *Judah* and *Hiera-*
salem from the high places and the
grounes, and the karued and molten i-
mages: then in the eighteenth yeare of
his raigne, hee repayred the house of
the Lord, & finding the booke of the
Law, caused all estates to covenant
with God, to followe his law & keepe
his testimonies and statutes, and lastly
solemnised the feast of the passouer.
Here you see are many and great alte-
rations, such as I may boldly say, shew
would

2. Cron. 34
and 35.

would not be so great, if wee had all the things we desire; and yet it proued to be no dangerous innovation. And is not God as well able to blesse vs, if we goe forward in his Ghospell, as he was in prospering them? Is it more daungerous to adde a little, now religion is setled in mens heartes, then it was at the first to make an whole innovation & change of all, when men had litle or no tast of religion? I am perswaded, that if the streame did not so mightilie and violentlie runne against vs, but that our Reuerend Fathers and others were as willing to come a degree neerer to the Apostles vse that by the verie lawes and orders already established, wee might haue the most parte brought into good order, as partly may appeare by the 2. & 3. chapters of this booke, partly by a booke called the Abstract, and partly by the authoritie which is giue to Ministers touching communicantes: and diuers other things; which I knowe wise and godly men would finde out, that in shew there would bee no great odds, though so much were reformed, as might make vp the breach, which

If things were reformed, the shew of innovation would be small.

is betwene vs, because wee haue not sought God altogether in perfect order. If Subscription were kept within the compasse of law according to the meaning of the statute Anno 13. and the ceremonies made indifferent to vse or not to vse: exco[m]munication and execution of ecclesiasticall censures, restored and reserued to the Bishoppes and Pastours of our Church: and if the vnpreaching Minister were tyed to performe his promise in his ordination, and the not resident sent to their flockes: the wound would be by and by healed, and we should be all one & ioyfull brethren together. Which thing I would not haue touched, but that it might appeare, that the objection of innouation is not so materiall and of such waight, as it seemeth. And I am perswaded, there bee of the reuerend Fathers and others in this lande (being as notable men as euer were in all Europe) that if it would please God to encline our heartes to agree in this point, to take a brotherly order for cutting of all cōtention, and for the more straight curbing of the vndermining enemy: who would

and

and could, by their wisdom & learning doe a great deale more excellentlie that way, then I poore weake man am able: who well knowing myne owne wantes and imperfection, can willinglie sett mine handes vnder their feete.

In the next place it is to be considered, whether that because the things in controuersie are called externall, we may be called scismatikes. Saint Paul (me thinketh) doeth helpe vs in this case, where he saith: *I beseech you brethren, marke them diligently, which cause diuision and offenses, contrarie (or as the greeke woorde signified: beside) the doctrine which yee haue learned, and auoide them.* Now when it is before declared, that the things wee desire and stande for, are according to the doctrine we haue receaued, and as our Reuerend Fathers and Brethren confesse vsed in the Apostles tyme: we humbly suing for and teaching these things by the worde of God (what soeuer terme you geue the things themselves) we can not in any sort bee called scismatikes. And if I being called into question for one of the least

Rom. 16.17

134 Neither can they be iustlie ceremonies, to the vse whereof I can not frame my conscience, yet if (being in mine owne iudgement weak in cōparison of other learned mē whose iudgement I reuerence; or in the opinion of some other I be accounted foolish, or, as some will say, peeuish) I be afraid to offende myne owne conscience, and doe choose rather to be suspended or deprived, and quitlie submit my self to the punishment of law, and abide peaceable in the vnitie and fellowship of the Church, I hope I am no scismaticke, nor a froward disquieter of the Church. And such hath ben our maner of doing, patientlie suffering that which is imposed vpon vs.

The third great slander, concerning her Maiesties Person, Crowne and Dignitie.

And first touching her religion,

The next rancke of obiections, is concerning her Maiesties person, Crowne and Dignitie: which are no triflinge matters, if we might be iustlie conuicted. First touching her Royall person, I heard it obiected in a Sermon, by a reuerend man, who now is a Bishop, that by refusing to subscribe, we make the Quenes Maiestie to be an Atheist worse the papists, & namely of no religion. For (saith he) you refuse to subscribe to the booke of orders,

ders, then doe you make that we haue
no good minitrie: you refuse to sub-
scribe to the booke of common pray-
er, then make you that wee haue no
good liturgie and seruice of God; you
refuse to subscribe to the booke of ar-
ticles which containe the summe of
our fayth and doctrine: then doe you
make that we haue no sound doctrine.
But these be the bookes, which her
Maiestie, by her authoritie doeth sett
foorth, and by them sheweth what re-
ligion shee is of, and what shee hold-
eth and maintayneth: Therefore if
there be no good liturgie, no good
doctrine, no good ministerie, then it
followeth that you make the Queene
to be of no religion: God forbid, say
we, that wee should so much as think
so wickedlie of her sacred Maiestie;
Who hath endured so manie daungers,
& so manie yeares so constantlie main-
tained Gods pure and vnchaungeable
trueth and holie Religion. We there-
fore aunswere freelie in this behalfe.
Fist, that we belecue, that neither that
reuerend man so preaching, nor anie
other man what so euer, that know-
eth vs and our cause, and the manner

L how

136 *They can not be charged with*
how we doe refuse subscription, either
doeth or can so thinke in his con-
science, to determine of vs in his secret
thoughtes before God (taking God to
be iudge of the simplicitie of his soul)
that we doe esteeme, or make her Ma-
iestie to bee of no religion. Secondlie
their colour so to reason against vs,
because we refuse to subscribe, with a
verie litle breath may be blown away.
For first touching the doctrine of the
Church of England, we hold it sted-
fastlie and haue willinglie offered to
subscribe to the same according to the
statute, for that cause provided: pray-
sing God hartelie that the true faith
by which men may be saued, and the
true doctrine of the Sacramentes, and
of the pure worship of God, is truely
taught, & that by publike authoritie,
and contained in the booke of articles
so that we can not be blamed concei-
ning that booke. Secondlie we doe
not disallow the booke of common
prayer, but doe vse it and none other
in our ministerie: but if further then
the statute layeth vpon vs for that
booke, we be required to subscribe,
and we pray that our doubts might be
first

first answered in some particulars: we doe nothing against the law of the Realme nor against the said booke: especially seeing that they the said law and booke (so farre as we can learne) doe not require our subscription to the same. Thirdlie for the booke of orders, we enioy our ministerie by the same booke, & doe allow the preaching ministerie ordained by the same: but if without law, wee be required to subscribe, & that thereby some things be found questionable and doubtfull: let all men iudge, whether we which meddled not with that booke or any of the other bookes, to bewray or vtter any thinge against any of the saide bookes, or they which by a forced subscription constraine vs therevnto: be most worthie of blame. Therefore seeing we are not against any of the said bookes, but commend well of the doctrine, ministerie and liturgie, and in not subscribing haue onelie laboured to keepe a good conscience without any purpose to deprauie any of the said bookes, I hope this obiection will returne emptie and without vse. The second obiection in this ranck is: That

L 2 seeking

Secondlie,
touching her
authoritie &
prerogatiue.

In the In-
iunctions &
Admoniti-
on to simple
men.

seeking to erect discipline, we abridge her Maiesties authoritie: by elders, we diminish her royall prerogatiue: and by our Pastour and equalising of Ministers, we set vp a Pope in euerie parish. These things verelie haue an odious sound: but it griueth not vs to aunswer. We doe therefore confidently say; that in all these things we giue vnto her Maiestie, as much as shee her selfe either by law or by practise (so farre as I can see) doeth callendge. Which is cōprehended in two things. 1. That shee challengeth not authoritie or power of ministerie of diuine offices in the church. 2. She challengeth, vnder God, to haue the souerainitie and rule ouer all maner of persons, borne within these her Realmes, Dominions & Coutries, of what estate, either ecclesiasticall or temporall, so euer they be: so as no other forraine power shall or ought to haue any superioritie ouer them. And such is also the 37 article of the booke of articles. All which wee doe as fullie hold and belecue, preach and maintaine, as any other what so euer: acknowledging with all our hearts, the same prerogatiue,

tie, which in the sacred Scriptures, we see alwayes to haue bene giuen of God him selfe vnto all godlie Princes. So in all and euerie of these thinges we do seeke after, as Discipline, Elders and Pastour: wee abhorre and detest that any person or persons what so euer, should vsurpe authoritie ouer her Maiestie: or that any state or order committed of God to her protection, whether they be ecclesiasticall or ciuill, should not be vnder her gouernement & to be punished by her ciuill sward. Now if we verelie belieue that some thing in the ecclesiasticall discipline of our church, or in the book of common prayer, might be reduced somewhat neerer to the Canon of holie Scriptures, doe we any whit abridge her authoritie? Solomon receaued a pattern of the Temple with the things therein contained at the hands of his father Dauid: which he saith was all sent by wrighting to him by the hand of the Lord, which made him vnderstand all the workmanship of the patterne: And Solomon builded it in no other place but in Mount *Moriab*, which had bene declared to Dauid his

L 3

father.

Eam etiam
prerogatiua
quam in sa-
cris Scriptu-
ris a Deo ip-
so, &c.

1. Cron. 28.
15. 19.

2 Cron. 3. 1

father. Did this any whit diminish his
authoritie, because he was directed by
the word of the Lord. And such hath
bene the gracious and Christian pra-
ctise of her Maiestie, in setting forth
the doctrine of faith, sacramentes, of
the worship of God, &c: by direction
of holie Scripture: and in her owne
person, hearing the worde of God, re-
ceauing of the Sacramentes, and ioy-
ning with the Church in prayers. In
which most notable is that Anno 1588
shee publiklie came to Paules Crosse,
and then and there acknowledged the
Lords great goodnes in his protecti-
on ouer this Realme, and deliuering
vs out of the handes of the bloudie
Spaniardes. In all which she is as wor-
thie and renoomed a Prince, as any
this day in Europe: shewing her selfe
to be a true worshipper of God, and a
carefull obseruer of his worde. If we
should offer any further matter, then
that is here shewed to be her meaning
and doeing, we might iustlie haue this
accusation laide against vs: but that
you see, hath as easie a denyall, as it is
a most manifest slander. But as for
the diminishing of her prerogatiue by
Elders,

Elders, or that the Pastour should be a Pope: I wonder at the skantling they take, should either of these take vpon him any thing diuers from the Scriptures, & which he might dare to doe, being not authorisef therevnto, by publike order of the church and confirmed by her Maiesties authoritie. And how can a poore Minister bee a Pope when his authoritie should reach but to one parish? and that therein he should not doe his own minde, but be measured by law and superior authoritie. This they know well or may know, that obieft these things against vs, I merueill they dare hazard their credit, to publish such kind of vncharitable inuentions. But we are not to good to come vnder such vniust imputations, seeing our Sauour Christ dranke of the same cup: but our grief is the more, to haue such measure fro our reuerend Fathers and deare brethren. The next besitting this kinde is that we affect popularitie, & to bring all to a populer state. This slaunder seemeth to mee to haue two forckes. First in regard of the peoples choosing of their Pastour: and second that wee

Thirdlie
touching
popularity;

242 *They are not against all*
 should bee enemies to Magistrates or
 Monarchicall gouernement. I an-
 swere, in the first wee leaue not all to
 the people, but onelie wee would not
 haue the people left out, but as Act. 6.
 and 14. 23. The Bishops and Ministers
 should order and guide the people;
 and both ioyning together the choise
 might bee free and most for the bene-
 fit of the Church. Now when the Bi-
 shops of our Church in England, be-
 fore they ordaine a Minister, will haue
 him to nominate a place, & (as I haue
 scene in practise) send their letters to
 that place, to see if any could except
 against him, and lastlie ordaine him
 with these wordes: *Take authoritie to*
preach to this congregation: meaning,
 as I take it, the parish which had
 chosen him: alas what popularitie is
 this? This obiection maister D. Fulke
 aunswereth against the Papistes, by
 these wordes: *And as for the populer*
election, if you haue read those booke
you make mention of, you might per-
ceau: that neither of both partes, al-
low a meer populer election. And that
Maister Whitgifs doeth not so much
contend, what forme of election was
used

Defen. of
 Engl. transl.
 cap. 15. pag.
 397.

used in the time of the Apostles, &c. The other forccke is a meere deuise, a Deuillish quarrell, and calumnation against all Protestantes (for *Bristow* saith: *Protestantes be malignours of the hier powers,*) and hath no coulour in the worlde, in any of our docings, writings or practise whatsoener: therefore I thinke it not worthie to be answered.

Motius. 49.

6 The other arguments and objections are not of so great a payse, yet will I aunswer some few of them: that if it be possible, the chief heads (vnto which all other may bee referred) being found light and vaine; all the rest might bee accounted no better then they are. First our friends say vnto vs, if there be no superior, how can there be any good order? We aunswere that we merueill they vnderstand not, that we meane, that the law and authoritie of the Prince shalbe superiour to all the Magistrates and Commissioners assigned by her, to see all her good lawes executed. And as maister *Fulke* saith, we graunt among the Ministers them selues, a *primacie of order*, as it was among the Apostles, namelic ac-

Objections of more equitie.

An overthrow of the
answ. to M.
Chark. pre-
face. pa. 113

COR-

cording to which Iames was president
of the counsell at *Hierusalem* Act. 15.
But it is further vrged that the honor
of Bb. is more for the protection of
the Ministers and for their reputation.
I will not here for reuerence sake an-
swer all that I can, and which misera-
ble experience afordeth, onely I would
such to consider, that our armour is
spirituall; and that the Apostles sub-
dued all the world, without this earth-
lie honour, which this obiection pre-
tendeth. But a Christian Magistrat
being friend, we haue now lesse cause
to feare our reputation if we doe well,
then they (being base & poore fisher-
men and of low estate) at that time
had, when all the power and glorie of
the worlde was against them. There-
fore the Psalme speakes of another
maner of conquest: Namelie that;
Christe should prosper with his glorie,
and ride vpon (no other pompuous
chariot but) *that of Gods worde, as*
laid ouer with gold of truneth, & drawn
with no other horses, but meekenes &
righteousnes. So am I perswaded that
although this great dignitie of our
Prelats were taken away; yet if we did
dili-

Psal. 45. 4.

diligentlie and faithfully, in humble
and vpright manner teach the people
Gods woorde of trueth and saluatio,
it would procure vs honour and repu-
tation, sufficientlie becomminge Gods
Ministers; finding that ielous woorde
of God true: *Them that honour me, I
will honour, &c.* And lastlie, it is de-
maunded, where we will finde suffici-
ent Ministers to bee Preachers, and li-
ning for such worthie men. This ob-
jection with many other might be left
out, for there be (God be thanked) y-
nough worthy mē, if they were sought
after, both in the Vniuersities & other
where; but while men are suffered to
runne and ride, and ketch before they
fall, many worthie mē are passed ouer
and not knowne; some are faine to be
scholemaisters, and some (because of
these troubles) chaunge their studies.
Manie are afeard to set their sonnes to
schoole, seeing Ministers so litle re-
garded. Little to, *Galen*, & the goodly
houses of Noble men and Gentlemen,
would helpe to make vp the number.
And this wee see dailie, that there can
not be a place void; but there be ma-
nie schollers of reasonable competent
giftes

1 SAM. 2. 30

Of sufficient
ministers &
maintenance
for them,

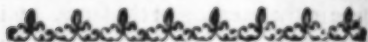
146 *The Ministers seeking*
giftes to fulfill the same. As for main-
tenance, God be prayſed, this Realm
about all other, is to be commended;
onely the ioyning of ſmaler liuinges
and pariſhes into one, with redeeming
of impropriations would quicklie fill
vp that gappe: that no man of a mo-
derate gouernement and deſire, (if
euerie one be placed after his giftes)
ſhould haue iuſt cauſe to complaine.

• Theſe thinges being conſidered, I
hope it will appeare to all reaſonable
men, that it can bee prooued by any
good reaſon; that the godly Miniſters
deſiring reformation, are enemies to
the ſtate, or cauſes of theſe troubles
which are amonge vs. But yet there
remaineth one imputation, which I
can not paſſe ouer. Becauſe although
it haue not ſo much as a ſhadowe of
trueth; yet is it about all other vſually
hitt in our teeth: Namelie, they ſay we
are like papifts, enemies to the church,
and ſometime they ſay we are worſe;
and it pleaſeth the packing prieſt to
make vs factious and vnderminers of
States and Magiſtrates, as the Ieſuites,
comparing vs with them in five and
twentie lies in one place: whiche al-
though

The laſte
great ſlaun-
der touching
papiftes and
Ieſuites.

though in the conscience of all honest men knowing vs, and of the reuerend Fathers them selues, it be most manifestlie false; yet because of the present state of thinges, I will bestowe a little time in the opening of the same. And this I will doe (by Gods grace) by three argumentes. First, by a simple comparison betwene vs & all papists. Secondly, by the affection which is in them and vs. And thirdly, by the like-ly effectes: If wee should both haue fauour and toleration alike. And this I will handle in three seuerall chapters, as brieflie as I can: Not so much for the defence of our innocencie (whiche by that which is already written, is sufficientlie maintayned and approved) but for the common good of the whole Church, & namely of our Reuerend Fathers and deare brethren, which stande so earnestlie for confor-mitie. For I can not but thinke that this calumination, hath his first deuise from some glosing papistes, takinge aduantage, by our too hott and eager pursuite of each other, to prepare a way by pulling downe and raising the one side, vitterly to turne ouer and to de-

248 *Not to be compared*
destroy the whole Church of GOD,
Which I hope and am perswaded, our
mercifull God, will neuer suffer him
to doe.



Cap. 7. Wherein is proued, that
the Ministers seeking reformation,
falslie called puritanes, are not in
any sort to be compared to papistes
in euill: much lesse to bee equalised
with traiterous seminarie priestes or
Iesuites. 1. by their contradictorie
doctrine. 2. by their contrarie actes
and doings.



Ne parte of the
sufferinges of our
blessed Sauior Ie-
sus Christ, was
this, that hee was
counted with the
transgressors, and
therefore: as Saint Marke saith, *Hee*
was crucified betweene twoo theues.
We are not then to thinke it straunge
to bee matched, with Anabaptistes,
Doma-

Esa. 53. 12

Marc. 15.
27. 28.

Donatistes, Papistes, rebels, and I can not tell what: *For the seruant is not greater then the maister.* And I hope that if wee suffer with him in righteousness, wee shall reioyce with him in glorie. Let vs then examine this calumniation. If we bee like or worse then papistes in euill to the Church of England: it is either in our doctrine or in our doings. First I will proue not in our doctrine, and that by two argumētis; the former is this: we hold, belieue & teach all the articles of the Christian faith according to the holy Scriptures, euen as the church of England doeth; a thing so apparant as the sunne at noone dayes. And the papistes are herein directlie contrarie, to the faith & doctrine of the church of Englande and to the worde of God approuing the same. Therefore if sound doctrine and faith, be the chief marke to know a good man, and that the doctrine & faith of Englande be good and true: and that the doctrine of the papistes, be naught, wicked and abominable: then are we, who follow the good and true doctrine of the Church of Englande, not to be compared

Ioh. 15. 20.

We hold all the doctrine of faith & the Church of Englande the papistes deny it.

pared to the papistes in euill, who are deadlie enemies to the same. Secondlie that parte of our doctrine, wherein we seeme to differ from the reuerend Fathers of our Church; beeing such (as is before declared) as agreeth to the principall canon of our Church in generall, & in particulers with the vsage of the Apostles, and with the lawes, iniunctions, canons and apologeticall wrightinges of our Church against all which, the papistes most constantlie doe war and cauill: therefore in this also we be not to be compared vnto them. My latter argument touching our doctrine, is concerning the ciuill Magistrate. We the ministers afore said, desiring the abolishing of all popish remnants, doe hold, belue and confesse, that all obedience is to be performed to the ciuill Magistrate although they were euill and infidells, as the Scripture teacheth. And that no Bishop, Priest or Minister can deprive a Kinge or discharge the subiectes of the oath of allegiance. And that our Queene *Elizabeth* (God blesse her) is supream gouernour ouer al persons, born in her dominions, whether they be

We hold the
Queen. sup-
remacie &
the papistes
denie it.

Rom. 13.1.
1. Pet. 2.13

be ecclesiasticall or ciuill ; and that no
 forren potentate, as namelie the Pope
 of *Rome*, hath any iurisdiction with-
 in her dominions and countries, but
 is a wicked vsurper ouer Kinges and
 Princes. But all Papists, if they be true
 catholikes (as they terme them selues)
 and namelie all Priestes, Secular, Se-
 minarie and Iesuite, doe hold cleane
 contradictorie, euen manifest treason
 and rebellion against the ciuill power
 ordained of God. Therfore there is no
 comparifon to be made in regarde of
 doctrine, betwene vs and the papistes.
 And that you may perceaue, that this
 concerneth all Protestantes, as well as
 the Ministets falslie called puritanes:
 doe but consider these wordes of *Bri-
 stow*: Of catholikes thorowlie dischar-
 ged of their fealtie, yet for common hu-
 manitie, for their accustomed vse, for
 their continuall, and (as it were) natu-
 rall institution, the Prince is better o-
 beyed and serued, then of Protestants,
 which in heart are in a maner all puri-
 tans. Note heere (that I may vse Mai.
D. Fulkes woordes) that papistes pro-
 fesse them selues to be subiectes, of cur-
 rensie and not of duetie, of custome &

This flamm-
 der is laid
 vpo all pro-
 testauntes.

Motus. 40.

Remd.

not of conscience, of naturall institution, and not of the law of God. O Lorde and Saviour, sende her Maiestie few such subiectes and seruants. Now this curteous or rather currish obedience is expounded, what it is, by that beastlie bull of *Pius* the fiftie, against our noble Soueraigne, with the facultie graunted to *Campion* and *Persons*, by which the Pope licenseth the papistes to dissemble their obedience vntil publick execution of that Bull may bee had: that is, to be priuie traytours, till with hope of successe, they may bee open rebelles.

The currish
obedience
of Papistes.

Read, D.
Fulk. Aunf.
to P. Frarine
declam.
Pag. 35.

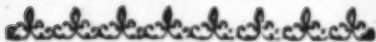
We are obe-
dient and
quiet: the pa-
pistes sedi-
tious and re-
bellious.

2 Now for our doings, what it hath bene, euer since our troubles, we needs not to be ashamed to confesse: and we referre our selues to all mé. If we haue committed anie indignitie against her Maiesties person, Crowne, or Soueraigntie, or had intelligence with anie of her enemies, or gone about to draw away the people fró their obedience, or any such like. But wee haue done (in the knowledge of all men) altogether cleane contrarie, both by woord and deed, in our preaching openly, & exhortations and example priuatelic.

And

And in our troubles wee haue willinglie and patientlie submitted our selues to the punishments which haue bene inflicted vpon vs: only crauing fauour and ease, so farre as agreeth to holy scripture and the peace of the Church. And in all that we haue gone about, we haue labored for the good, for the beautie and perfection of our Church: that it might increase & flourish more and more, to the glorie of God, and to the honour and comfort of her Maiestie. These men the papistes haue done cleane contrary, especially since the 10. yere of her Maiest. happie raigne: neuer beeing without one cruell treason or another; sometime by desperate bluddie murderers: sometime by open rebellion, forraine inuasion & procuring of Bulles from Rome: sometime by Priestes, sometime by Iesuities, and sometime by other meanes, as is plainlie set foorth in the booke called the Execution of iustice, in the wrightings of Sir Frauncis Hastings, Doctor *Sutlief*, D. *Fulke*, & diuers others. The thinges on both sides are so notoriousslie knowne, that I neede not heere to repeate them in

154 *They are contrarie in their*
particular. I pray God, that for our
sinnes, he do not giue vs ouer to blind-
nes, that in such palpable and mani-
fest experience of the traiterous hartes
of papistes, we suffer not our selues to
be taken by their wylie flatteries, and
forsaking our trustie and faithfull
friendes, we yeelde our selues to the
bloudie slaughter of enemies.



CHAP. 8.

The Ministers which desire re-
formation in some thinges of our
church matters, cā neuer feare but
euer loue her Maiestie, and all the
godlie wise Magistrates vnder her:
But the papistes cleane contrarie.

Rom. 13.3.



RINCES (saith
the Apostle) *ar not*
to bee feared for
good Woorkes, but
for euill. And the
euill life of the
wicked men is the
cause

cause that Princes make many good lawes. Because he is the Minister of God to take vengeance on him that doeth euill. Therefore euill men are afraide of the higher power: and an euill conscience maketh them desire there were none such to bridle their wickednes: Euen as it is saide by the wisdom of God; *Euery man that doeth euill, hateth the light: neither cometh to the light, least his deedes be reprooued.* No meruail then though it be a principle amonge traiterous papistes; *That euery man of anie faction, desireth the remoouing of the Prince, whose lawes are contrarie to his faction.* For their conscience being euill & defiled with most filthie superstition & abominable idolatrie; they can not loue any godlie Prince (such as is our most deare and gracious Soueraigne Queen *Elizabeth*) because a wise King scattereth the wicked *and causeth the wheele to goe ouer them.* And verelie there are two things which doe manifest their inward affection. First their doctrine: not onelie, because it is in most of the substantiall points, opposite to that, which her Maiestie, (as the

Ioh. 3. 20.

A traiterous
Popish principle.

Pro. 20. 26.

The Papists
haue giuen
their hearts
to *h* Queens
deadlie ene-
mie.

They are as
contrarie to
her as dark-
nes to light.

true defender of the faith) maintai-
neth: and that which her lawes & go-
uernement commaundeth: but also
because they place an other soueraign
authority aboue hers: to whom, as vn-
to an higher Lord & Ruler, they pre-
ferre their chief obedience. And loo-
king & hoping for ghostlie comfort
and remission of sinnes at the handes
of that mā of sinne: they can not loue
the righteous and godly Prince, who
hath banished his power & abhomi-
nable forgeries. Neither in tructh is it
possible. For how can they loue her,
who haue giuen their heart to a stran-
ger, euen her most deadlie enemye.
And not onlie that: but all mē know,
that as light and darkenesse, Christ &
Beliall, the temple of God and idolls,
can not agree: So her Maiestie, being a
louer of righteousness, and they of vn-
righteousnes: shee a beleeuer and they
infidells: shee a worshipper of the true
& liuing God, and they of images and
diuers sortes of creatures: shee of the
faith in Christ, and they of Antichrist:
(Seeing God hath put enemie be-
tweene the seed of the woman and the
seed of the serpent) it is not possible
that

that they can loue her. And they haue cause for their wicked liues, treason, superstitiō & idolatrie, to fear her righteous lawes, & vpright iudgmēts. And shee hath great cause to reioice & glorifie God in this behalfe: that the enemies of God bee her enemies, and the mighty God of hostis is her protector, who with his fauour cōpasseth her as with a shield. Secondlie, their deedes declare no lesse. For if a tree may bee known by his fruite: and as our Sauior Christ saith: *A good tree can not bring forth euill fruit: neither can a corrupt tree bring forth good fruit.* Then if lying, dissimulatiō, treacherie, treason: if false doctrine, and drawing away the hartes of subiectes from the Prince: if procuring of open rebellion, and forren inuasion: if many cruell & secrete conspiracies and murtherous attempts, may bee iustlie called euill fruites, and certaine true markes of disloyall subiectes, hating the Prince, and desiring her destructiō: then may we bodlie pronounce, that the affection of the papists can not be good, nor their loue vpright toward her Maiestie. What callinge or state haue they not

She may reioice Gods enemies are hers.

Math. 7. 18.

The fruites of Papistes shew their hatred to her Maiestie

caused and made to worke in hostile manner against her? First for *Popes*, you haue *Pope Pins* the first, & *Gregorie* the 13. & their successours: then for Monarches and Princes; The King of *Spaine*, and the Queene of *Scottes*: after, for Dukes and noble men: The Duke of *Northfolke*, the Duke of *Guise*, the Duke of *Alba*, the Duke of *Medina*, The Earle of *Northumberland*, and I can not tell how many Earles, and Lordes in Ireland, fro time to time haue taken armes against her. Moreouer for Gentill men, there hath bene Ma. *Arden* & *Somernill*, *Trockmorton*, *Sir William Stanlie*, *Anthony Babington*, and his complices. Doctor *Parrie*, a ciuilian, Doctor *Lopus*, a Physitian: for Priestes and Iesuites, no man can tell howe many, and of raskall, ruffian, murdering verlettes, not one nor two. Therefore howe is it possible to shew more plaine euidence of most cankered hatred, and inueterate malice? And yet her Maiestie is a most milde Christian Prince, giuen to peace, mercie and long suffering, neuer vsed anie the least harde dealinge toward anie of them: saue onelie as

con-

They pro-
uoke her
mild nature
to doe them
iustice.

conscience and duetie to God did bind
her, by publike law she put downe all
idolatrie, superstition, and antichri-
stian primacie: otherwise they had all
libertie, peace, and quiett freedome, as
anie subiect could desire vnder anie
Prince whatsoeuer: vntill that by their
vnnatutall and vngodlie conspiracies,
and most wicked designementes, shee
was forced to stande vpon her garde:
and to prouide such remedie, as was fit
for such as vniustlie prouoked their
lawfull and gracious Soueraigne. But
they haue so bestirred them selues, &
prepared so manie mischiefes, so often
and so manifolde and continuall: that
there are few yeares, wherein she hath
not bene driuen, to seeke one way or
another for her necessarie defence.
How many times hath shee bene for-
ced to make lawes & statutes, to curbe
and bridle them? Howe many tymes
hath shee been forced to sende souldi-
ers and mony to preuent them? How
many times hath her Nauie & shippes
bene drawne out into the seas to meet
them? How continuallie almost hath
shee ben vexed with Irish insurrectiōs
and rebellions? how manie times hath
shee

God shew-
eth his loue
from heauē
in the de-
fence of our
Queene.

shee ben constrained (against her own
most gentle and merciful disposition)
for treason & rebellion to cut of ro-
ten members, with the iust reuenging
swearde? Yea how often haue we ben
driven to watch and warde, either to
resiste domesticall rebels or to waite
for sorten inuaders? So that to declare
a most viperous spiteful & vngracious
generatio, & an heretical & apostatical
malice, there can bee nothing added.
And here both shee and all her louing
and Christian subiectes, haue verie
great matter of reioycing & praying
God. For if euer God from heauen,
testified his loue to any Prince, or cau-
sed his Angells to watch and garde
them: if euer there were Prince made
glorious for deliuerance, honorable
for constancie in trueth, and famous
for continuall prosperous successē: to
the great admiration of all men, and
wonderfull happie quietnes and ioy
of Gods people: if euer God fought
against wicked rebels, mischieuous
traytors, bloudie vsurpers and vniust
inuaders, to defend the innocent, iust
and vpriight in his cause: then surelie
may we boldlie and ioyfullie both say
and

and sing, that God hath openlie and in the sight of all the worlde done all these thinges for his annointed handmaide *Elizabeth* our Queene. So that shee may with the Psalmist confesse vnto the Lord: *They haue often times afflicted me from my youth, but they could not preuaile against me: prayesd be the Lord which hath not giuen vs as a pray vnto their teeth. Our helpe is in the name of the Lorde who hath made both heauen and earth.* So let all thine enemies perish, O Lord: but vpon thy seruant *Elizabeth*, & vpon her throne be peace for euer more: and let her & all that loue thy name, be as the sunne when he riseth in his might, and say alway, *The Lord be prayesd.* But as for the Ministers and people desiring reformation in some thinges: they alwayes carefullie following the worde of God, & delighting in the reading, preaching, and meditation of holie Scripture; haue all their ioy and comfort in that faith and religion, which her most christian Maiestie professeth, setteth forth and defendeth. And hauing libertie of conscience, freedome to worship God aright, and protection in

Psal. 119. 80

124.

161 *The Ministers which desire*

in wel doing wth health, wealth, peace
& pleasure of bodie & soul: they feele
the pleasant, sweet & cōfortable milk,
with a most ioyful refreshing of a ten-
der noursemother, vnder the shadow
of her most faithfull & constant pro-
ceedings in the Ghospell. If euer there
were loue betweene Prince & people,
it is betweene vs. For what Christian
subiect can not loue a christiā Ruler?
What godly child can not loue a god-
lie mother? What afflicted soule can
not loue a sweet and faithfull com-
forter? And what man being in mise-
rie loueth not him, that hath deliue-
red him? Shee is our most christian
Prince; shee is our godlie mother; shee
is our sweete and faithfull comforter,
our deliuerer: and vnder God our as-
sured defence against all our enemies.
Her ioy, is our life; her law, our safe-
tie; her safetie, our castell; her sward,
our shield; her peace, our wealth:
her death (which God forbid) our mi-
serie. Therefore we haue counted our
selues happie to doe any seruice to her
Maiestie, either in our goodes, or in
our persons, or in spending our liues.
We haue willingly gone in her seruice

into

into France, into the low Countries & Ireland, and into the furthest seas. We haue written, disputed and aduentured our liues in diuers places, to testifie our vnfeined loue, & faithfull obedience vnto her. And what is there, that we could not goe vnder? if occasion be offered to doe her any seruice, which godlie Christians ought to do, to their dread Soueraigne. If at any time the traitorous papistes aduance them selues, and dare presume to attempt their most wicked and vngodly desire and wishing: it shall (by Gods grace) verie well appeare, that her Maiestie hath many thousand Protestantes, sufficientlie able thorow Gods helpe, to beat them downe & to tame them: whom it hath pleased God by our ministerie to bring vnto the knowledge of the truth. And this I am the bolder to affirme, because I saw in our countrie in Anno 88. such bands of honest men, so many, so well furnished, so chearfull to fight for her Maiestie and their Countrie, so resolute and valiant, so forward and vnfearefull: that it reioyced mine hearte so thinke how fruitfull our ministerie had

Our ministerie hath brought forth manie good subiectes,
Witness.
Anno. 11.

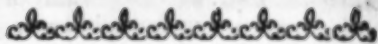
had ben, in these her goldē dayes: and how happie and honourable her Maiestie is, who hath by her godlie and Christian gouernement breadde and brought forth, nourished & brought vp, so many, so worthy, so godlie Gentill-men and Yeomen; that of meere conscience and loue, so willinglie and resolutelie could and would fight for her safetie and preservation. So that if the papists would regard no more but naturall reason (though they did forget the mightie hande of God, which hath continuallie fought for vs) they would quiet them selues, & be thankfull for her Maiesties great clemencie and patience towards them, and not once dare to broach such treacherous deuises: seeing they are not able to stand before the mightie forces and resolute bandes of her Maiesties most louing and faithfull subiects, true and vndoubted Christians: which reioyce in her present gouernement, and desire that it may more and more bee perfected after Gods word, & prosper to Gods glorie. Alas then how should we feare, in whose heartes is fixed and grounded such perfect loue, that ca-
steth

We can not
feare her,
whom wee
loue perfect
lie.

steth out all feare? We appeale vnto the God of heauen, who seeth all secretes, and commend our doeinges, sayinges and wrightinges to the conscience of all good honest and wischarded Christians: that if there bee a false heart in any of vs, and not a faithfull loue and reuerence to her Maieftie, from the verie bottome of our soule: that euerie such man or woman, should be made an ensample and a reproach, & a byeword, for the terror of all wicked hypocrites and vnthankfull miscreants. But wee are not able to giue sufficient thaks to our good God: who hath hitherto, so mercifullie watched ouer vs, that he hath not suffered any such wretchednesse to sease vpon vs, or to preuaile ouer vs, to the dishonour of his Ghospell, or iust discredit of our ministerie and godlie cause. His name be glorified for euer, Amen.

Cap.





Cap. 9. Wherin is plainlie shew.

ed, 1. That it is most profitable to the present state and gouernement, & greatlie for her Maiesties lastie, to heare the petitions of the godlie Ministers, and to tolerate them in their ministerie. 2. That to hearken vnto papistes and to tolerate them, is most exceeding daungerous and pernicious.



Minister being suspended for omitting a ceremonie, made sute to a learned Archdeacon, to speake for

him to the Bishop of the diocesse, that he might be released & tollerated: alleadging for him self that their godly wisdom, (he hoped) would consider, that the thing in their opinion being but a trifle (although to him it were a grievous burde) they would not for it silence or displace a Minister of the Gospel; which might doe greater good in the Church, then the obseruing of a trifling ceremonie: but if I be, (said he) a dishonest man, and liue not as be-

com-

and her Mai. safetie, &c. 167

commeth a minister of Christ, if I preach not sound doctrine, if I doo not both in word and example, teach the people obedience to God and her Maiestie, and maintaine all peace and quietnes in the place where I liue: then I craue no fauour. It was answered by the same learned Archdeaco, *you may be bonus vir, but not bonus ciuis*, that is, *a good man, but not a good citizen*. It was replied againe by the Minister, that if he could not proue hee were a good Citizen, then he was not to open his mouth in his owne cause, therefore he said he would referre the matter to that issue. And thus he pleaded for him selfe. Some lawes and statutes of the citie, are such as concerne the state, safetie and benefit of the comon wealth, and preserue the peace and welfare therof: who so euer breaketh such lawes and will not be reformed, may be sayd to be an euill citizen; because of the hurt which cometh to the citie by his deed. But there are some things which are enacted in a citie for the profit or pleasure of some priuato men, and some things which are but dependantes, as for ornament or out-

All statutes
not a litle
necessarie,

N ward

ward shew: which being taken away or broken, the comon wealth receaueth no damage: as if we should make an act touching cappes, or for preferring of pheasauntes or partridges. If a man doe obserue the former order of lawes, which concerne the safetie and good of the comon wealth, & breake the latter, shall he by & by, be an euill citizen? then verelie ther be few Archdeacons or Bishoppes, which can bee reputed good citizens; who admit vnpreaching ministers into orders and cures; when as their ordination is that they should preach. If euerie one, that breaketh a penall statute; should by and by, be a rebell, & an euill subiect, then I pray you, whom would not the statute for fish and the statutes for apparell, couince to be wicked subiectes and rebels to her Maiestie. And diuers other statutes there be, as the act for artillerie and matters of great importance, that might touch men of good place, if they were pressed vpon as we ministers be: yet they are not at all reputed for euill subiectes. What should be the reason the, that seeing we break not the law in any point damageable,
either

either to the church or comon wealth, we should be so heynously prosecuted, and impeached, as rebels & troublers of the state, more then other men? What good can the surplice, the crosse in Baptisme, the reading of erroneous bookes, the giuing of simbolicall signification to Matrimonie or confirmation, or any such like, doe to the Church or common wealth? or what harme if they were taken away? surelie none at all; But cleane contrarie. For the nearer wee approach in our actions, to the rule of holie scripture, the more we please God: and the further wee depart from euill or the appearance of euill, the more blessed is our estate vnder the promised, and assured fauour and grace of almightie God. Therefore for as much as we breake the law, onelie in that which can doe no good but hurt to the Church or comon wealth, if we doe them: which if they were altogether taken away, would be more acceptable to God, & so more likelie of a further encrease of Gods mercies (for being contrariant to Gods worde, they must needes offend God, and hinder manie good

Wee breake
the laue in
no point
hurtfull to
Church or
common
wealth.

N^o 2 thing

To discour-
age wise &
faithful sub-
iects, dange-
rous, & ther-
fore good to
take awaye
the offence.

things from vs) we can not be rightly deemed euill citizens for not doeing of them. And seing it is apparant that these things are an offence (and that iustlie) to many of her Maiesties good, wise and faithfull subiectes; and that it is verie hurtfull, to discontent and discourage the good and godlie citizens: & that in long experience these things haue bene a great blocke of stumbling and matter of offence, how much would it be beneficiall to the whole state, if they were remoued, and Gods faithfull seruants, set at libertie from them? For we haue had sufficient prooffe from the first shining and appearing of the Ghospell in Kinge *Edwards* daies in this land; in *Queene Marias* dayes in Franckfoorde: and now in her Maiestie raigne these fortie three years, that the offence of these things by tract of time can not bee blotted out: and that thereby manie a worthie preacher, hath ben imprisoned, scilensed and depriued, to the great dishonour of Almighty God, (whose seruantes they were) and to the great damage of the Church and common wealth; which in this great
scar-

scarstie of good & learned Ministers, did much want their seruice: & therefore it must needes followe, that it would haue bene great benefite, both to the Church and common wealth, if their petitions had bene heard, and a remedie provided, that such necessa-rie seruice had not bene withholden and kept backe by these vnneccessarie ceremonies.

Moreouer, beside that, it can not but offende God, to see his holie seruantes so lightlie regarded, and that euerie beggerlie trifle of mans deuise, should be preferred before his holie cōmandmentes. Experience sheweth, that neither learning nor religion is of such estimatiō, as otherwise doubtles it would haue bene, if these occasions of euill had not bene maintained. Also it is well knowne, that where such ministers haue or doe dwell, how manie thousands of people, haue ben instructed and made verie faithfull subiectes in their hartes & consciences: what might this haue wrought, if by the troubles about ceremonies, such fruitfull teachers had not bene removed, discouraged & disgraced. Doubtles,

Many benefites by the godlie ministers.

les, doubtles; there could not possiblie haue bene so great encrease of Papistes nor anie shew of that brauerie, which now they are growne vnto: if the happie course of diligent preaching and teaching, had not bene greatlie stopped by troubling of these men. For this I can ayow, that no papist, atheist, or wicked man, hath anie ioy, to liue where there is a good teacher: but that eather they are brought home by repentance, and become notable Christians, or els they shifte from such places as mē with soare eies do flie the lighte of the bright shining sunne. For if in euerie parishe there were a faithfull preacher, teaching both publicklic the true iustifying faith of Christ, & repentaunce towards God: and also did euer & anon make plaine demonstration of the Queenes Maiesties lawfull authoritie, & of the Popes most wicked and abhominable vsurpation, without all question, the chiefest enemies to our peace, and to her Maiesties safetie, would be so diminished, dispersed and put downe, that we could not heare of so manie practises and wicked treacheries as we doe; and
in

in euerie corner the people would crie out vpon the, bewray them, and scorn them. And this is the cause that the Papistes & popish abettors, doe make so manie greuous accusations against vs, and procure vs so manie troubles; and all vnder colour of fauouring the Queenes proceedings (which they hate) that so the faith of Christ being but litle heard of, and her Maiesties supremacie but litle spoken of; both the glorie of Christ, and our Queenes honour might be forgotten: and the deuill and Antechrist, steale into the hartes of her Maiesties poore seduced people. I would it were considered, how litle her Maiesties authoritie and the iustification of Christ, by a great manie hath bene taught these 17. or 18. yeares. Therefore by iust and plaine experience I may boldly say, that great benefit to the common wealth, and manie good things for her Maiesties safetie, would come to passe by fauor shewed vnto these godlie teachers, and faithfull ministers of Iesus Christ. But because perauenture some will say, that herein I proudlie praise our selues, & like Pharisees despise others;

Ministers
hated for
doing good

Diligent
preaching,
cause of
verie great
good.

I doe here humbly desire that all men would but indifferentlie way; What hath bene our doings, & the labours of our ministrie and the fruit of the same: and (esteeming vs as baselie as they can) do onlie set before their eyes Gods glorie, the good of this Realme, and her Maiesties happines: let the but consider, that where there is diligent preaching, how wise, how honest, how iust the people be; how dutifull to her Maiestie, & readie to al seruices, and how louing among them selues: then shall he easilie conclude, that if these ceremonies & subscription were abolished, or the ministers not tyed to them nor troubled for them: what encrease there would bee of all faithfull labourers; how all godlines & vertue would flourish among vs: and lastlie, how happie, howe quiet, howe, free from all daunger, the estate would be.

2. Leauing this therefore to the conscience of all honest men & good subiectes, who loue God and our most gracious Queene: I will now enter to speake a little of the great mischiefs and manifold euills, which come by toleration or fauour shewed to the
pastors.

papistes. These evils come vnder two heades, either such as God inflicteth for bearing with or fauouring such persons: or such as they them selues doe bring alwayes with them. In the first kind we are to consider, whether the religion of poperie, be within the compass of those things which God hateth. I finde in Israell two kindes of Idolatrie: one in *Ahabs* time, *the worshipping of Baall*: Which beateh against the first commandment, which saith: thou shalt haue no other Gods but me. An other brought in by *Hieroboam* the sonne of *Nebat*, wherefore he is said to make Israell to sinne, this was the making of images to worship God by, as the two calves in *Dan* and *Bethell*, and this beateh against the second commaundement, which saith: thou shalt not make to thy selfe any grauen images. Of the former kinde I would willinglie free the papists if they did not honour the Pope as God; to binde where God openeth, and to opon where God shutteth giuing power to forgiue sinnes and to giue dispensation contrarie to Gods worde, dwelling in their heartes

God will
punish fa-
uourers of
papistes.

1. King. 18.
21

1. King. 12.

29

The papists
most grosse
idolaters.

as if he were God: if they did not wor-
 ship the sacramēt as verie God; & make
 the image of the Trinitie, turning the
 glorie of the incorruptible God into
 the image of a corruptible man: and if
 they did not ascribe to the virgin Ma-
 rie, to Peter & Paul that w^{ch} is proper to
 God alone. But the latter kind is with-
 out all exception one & the same
 with the papistes, for they haue images
 to worship God by; eue as *Hieroboams*
 calues, and as the children of Israell in
 the wildernes. Now if it be the voice of
 God which saith: *Confounded be all
 they that serue graven images, and that
 glorie in idols: & againe, I am the Lord
 this is my name, my glory wil I not giue
 to an other, neither my praise to graven
 images.* And if he haue cōmaunded to
 put to death, euerie man that intiseth
 to idolatrie, & to spare neither brother
 sonne, daughter, wife, nor the dearest
 friende: and if any Citie bee founde
 guiltie of this crime, to put all the in-
 habitauntes to the swearde, with their
 cattell, and vterly to rase the same, &
 to make it an heape for euer. If God
 set such a marke vpon *Hieroboam*,
 that hee did not onelie vterlie roote

Exod. 31

Psal. 97. 7.

Esa. 41. 8.

Deut. 13.

out

our h
 a ren
 auth
 of lfr
 sinne
 uer p
 forme
 made
 plagu
 princ
 wife
 it wil
 pistes
 onlie
 also i
 rible
 both
 Chri
 spirit
 well
 than
 learn
 Gho
 furth
 that
 whar
 rie le
 ing a
 God

out his seed; but also made his name
 a reproach to all generations, as the
 author of Israels sinne. If the children
 of Israel, after they fell into this great
 sinne of worshipping images, did ne-
 uer prosper, or bee without ciuill or
 forren warrs, till they were viterlie
 made desolate: and if all the greatest
 plagues that euer *Iudab* had, came
 principallie by this sinne: then may
 wise men quickly iudge, howe good
 it will be for Englande to tolerate pa-
 pistes and poperie: whiche hath not
 onlie this most grieuous trespassse, but
 also innumerable more of most hor-
 rible blasphemies: (most intollerable)
 both against God and against his
 Christ, & also derogatorie to his holy
 spirit and testament. And this is so
 well knowen, to all the *Queenes* chris-
 tian subiects, and especiallie to the
 learned sort and holy Ministers of the
 Gospell, that I neede not to dispute
 further of it. But if wee looke vppon
 that which they bringe with them:
 what is it? euen the direct cōtradictō-
 rie learning vnto trueth; ouerthrow-
 ing all the religion, faith and order of
 Gods worshipping; and doth abandon
 her

Papist bring
 most horri-
 ble euills.

Ans^r. to the
supplication
to the Lords
at the couns^r.

Miserable
experience
in Fraunce

178 *To hearken vnto Papistes,*
her Majesties Royaltie and supreme
Dignitie: and such as will quicklie
bring lowe the verie state of the com-
mon wealth and ciuill power, and (as
Maister *Traners* hath verie faithfully
and plainlie declared) all their religi-
on, in their seuerall branches, is euerie
way an enemie, and a meanes to turne
vp side downe, the whole state of the
Queenes Maiesties most happie gou-
ernement.

More ouer it will bring great ocea-
sion of ciuill warre and bloudshed (a
thing which her Maiestie alwayes ab-
horred) which being once kindled &
inflamed; it will trouble the wisest
men in this Realm to quench sudain-
lie or hastelie. For it is well koowne,
that there is an inueterate hatred be-
tweene these two religions, and the
opposition is impossible to be recon-
ciled. How these two may dwell toge-
ther in peace, let them iudge that dare
put an Adder into their bosoms, and
pull not out the stinge, or that will
place Foxes among the tender vines,
or Wolues among sheepe. Yf you bid
me cast mine eyes vpon Fraunce and
the low Countries, I answer: that mi-

scra

scable experience sheweth in Fraunce,
 sufficient to terrifie vs from this coun-
 sell. How many thousands haue peris-
 shed by the sweard and by all kind of
 braistlie butcherie, before they could
 haue any quiet, it would make a mans
 heart to bleed to reade or to thinke.
 And if the verie wearines of ciuil war,
 and spilling of mans blood, and the
 feare of rooting out their nation, and
 the speciall prouidence of God, for the
 ease of his Church, had not wrought
 contrarie to reason and the nature of
 things, it could not haue so fallē out.
 And how long it will hold, no man
 can promise. But if God haue con-
 strained the idolater to tolerate his
 Ghospell: shall that bee a president to
 the worhipper of God, to wincke at
 idolatrie, contrarie to his expresse
 commandment. In the low Countries
 at the verie first, diuers cities for their
 safetie (as namelie *Antwerpe*), were
 forced to baniſh the popish priestes,
 and to suspend the Masse, and there
 onlie to wincke at it where they could
 not master it. And being their quar-
 rell of their priuiledges and liberties,
 and thereby many papistes ioyning in
 the

*Hist. Belgic.
 A. E. Mete-
 ran. lib. 10.
 1581.*

186 *is most exceeding dangerous*

the quarrell with them, they could not wade so farre as otherwise they would, till God by the preaching hath brought them to be of one religion & settled: as I haue verie credible report, that all places vnder the States, are at this time of one professed religiō: But now our state in Englande hath continued in one religion (God be therefore highlie praised) full three and fourtie years. It would make a shreud breach to tolerate a thinge after so long time: when so manie thousands be grown vp to be men of years, nourished all their life long in one religion: it wilbe daintie for them, to see the glorie of God dishonored daylie before their eyes. Yea I verelie thinke that many rude & idle fellowes, which neuer feared God, nor cared for religion, wilbe greedie to see such a new thing, and finding it to be such a prettie pageant, fit for reasonable men to laugh and to make a game of, they will doubtles be playing with them: and these zealous and superstitious idolaters cā abide no disgrace, to their holie mishapen fooleries: And what will follow, euerie simple man may easilie

Our state
hath bene
long settled
in one religion,

easelie guesse. But imagine it were possible for men because of quietnes to wincke at it a while. Marke then what must needes bee the fruit and effect therof: Namelie that the Seminarie & Secular priestes, with their fained enemies the lesuites (being quickelie reconciled) attending buselie vpon their haruest, will speedelie sound out the depth of their strength, augment it & combine it most surelie. And when they haue fitted their longed preparation, and safelie contriued their sacred coniuration: they will estsoones open the porte to their roaring bull, & on a suddaine surprise both Prince and people, & turne all vp side down. And then tell mee, (by the example of the *Guises* in France, taking into their power the Queene Mother and her sonne), what may be our hope, or rather howe many vnspeakeable euilles & calamities, are like to swallow vp the peace, wealth and ioy of our land: which by and with the Ghospell, we haue thus many yeares enioyed, vnder her Maiesties most happie and godly present gouernement. But now perhappes (as they say) they haue learned
 by

The fruit of
 tollerating
 poperie,

No trust in
papistes.

A. & mon
pag. 1056.
& 1981.
The papists
enemies to
her Maiestie
from her
cradell.

by longe experience, to reuerence her
maiestie: and that it is not their way by
treason and rebellion, by murder and
inuation, now they wilbe louing, pea-
ceable and faithfull, if they bee tole-
rated. Surely, surely: who seeth not
that if hauinge so many lawes against
them, they haue laboured so diligent-
lie to set vp the popes kingdom: much
more will they doe it if they haue li-
bertie: and if when all places watch
ouer them, they dare venture as they
haue don; much more will they pre-
sume when they haue opportunitie.
Did Kinge *Henrie* the eight (of noble
memorie) escape without manifold
traytors, though he maintained onely
poperie, when hee did put downe no
more but the popes primacie? and did
any bridle them selues, but only be-
cause they found them selues not able
to make their partie good. Thincke
you, that they, who haue persecuted
her Roiall person, from her cradell,
seekinge in her fathers time to disin-
herit her; and in her sisters dayes, not
only imprisoned her, and tossed her to
and fro, but also laboured not a litle
to take away her life: & euer since she
came

came to the Crown, haue neuer ceased one way or other, and so many wayes as possiblie could be deuised, & by all kindes & states of people, haue sought to depriue her Maiestie of her Royall Crowne and righteous Scepter: and haue gone about, with all malicious and monstrous imputations, in diuers sortes to bring her to vtter hatred and contempt amonge all nations and countries: if nowe they seeme to offer fayre woordes and glorious promises, if nowe they seeme to fall out, and one part offer them selues as friendes to the State, and enemies each to other: thinke you (I say) that these be not *Crocadili lacrima*, *falsæ alarmis*, and as thieues sometime doe fight one with another, till they may inclose the true man & take his purse. If an enemy after he hath followed al hostile maner he can: labour by faire meanes to enter into friendlie termes, that he might haue more easie accessse, where before he could not: doeth euer anie storie shew, that they are faithfull whom meere necessitie constraineth to run vnto flatterie? By such meanes was the building of the Temple hindered

184 is most exceeding dangerous
 dered in the time of Zerubbabel, and
 such was the friendlines of Sanballat
 and Geshem vnto that worthie Prince
Nehemiah. Such was the Popes Le-
 gates practise at *Auinion*, when the
 French King had fought in vaine a-
 gainst it, and the plague and famine
 consumed his hoste, yea and his life,
 so that there was no hope by force to
 gett it; then they pretended a parley of
 peace, and at length by swearing that
 he drew out the siege, for no cause but
 that he might seeke the saluation of
 their soules: whē the citizens trusting
 his promise, vpon condition, that hee
 should come in alone with his Clear-
 gie, and not giue their Towne to the
 French, opened the gates to let him in
 and his Prelates: he so came in that at
 his verie heeles the French souldiours
 rushed in, and contemning their oath,
 tooke the Citizens, bound them with
 bondes, spoiled the citie, slew manie,
 and obtaining a subtile victorie, they
 brake down the Towers & Wales, and
 the Citie was cōmitted to the keeping
 of the French. The like packing they
 vsed against the Emperour *Henrie* the
 4. who hauing displeased the Pope for
 be-

Nehem. 4.
 and 6.

Math. Paris.
 in the life of
Hen. 3. Pag.
 447.

The popish
 fidelitie,

Cron. Ca-
tion. lib. 4.
 in the life of
Hen. 4. *Al-*
bert Krants.
Saxon. lib. 5
Cap. 7.

Bestowing of Bishopricks in his owne
kingdome, being cited came to *Rome*;
and while there he humbled him selfe
in his appointed penance, prostrating
him selfe at the doores and entrie of
the Temple; at home, by the conspira-
cie of the Pope and Saxons, they ray-
sed vp an other Emperour in his stead
Rodolphus Duke of *Sueria*: and whē
this would not preuaile, they neuer
cease prosecuting of him, till they
had made his owne sonne to depriue
him of all Imperial dignitie. In which
kinde of doubling, that the papistes
are no chaungelings, it doeth in these
verie flatterers at this time appeare ve-
rie plainlie. For in answering whether
it be expedient in these dayes to exco-
municate Kings, and whether it bee a
godlie act of those whiche perswaded
Pope Pius Bulls: the summe of their
answer is onely this: that because
they haue felt the smart, therefore it is
inconuenient in these vngodlie & vn-
fortunate dayes: whiche I take it can
not haue anie but a treasonable mea-
ning: namelie, that if they had papists
ynough at commaund, (as they had
against King *Iohn*) & that they could

In the 8.
Gen. quod-
lib. Artic. 8.

Trust the
papiste so
long as he is
fast bound.

Q a make

Quodlib.
Pag. 342.
843.

186 *To hearken vnto Papistes,*
make their partie good, & God would
suffer them: the Queene should know
that the Priestes were as honest as le-
suites; that is to say, they flatter for ne-
cessitie, but if ther were power in their
hande, we should all see, whom they
tooke for their Prince. And there-
fore *William Watson* wrighting these
goodlie appeales of peace, wisheth
him selfe burnt, heart, head, handes &
all, if in his swiftest thought or word
falling out of his lippes, or letter of
his penne, he should in all his glosing
bookes, preiudice Saint Peters chaire;
the sea Apostolike, &c. By which and
many other things, in their popish Se-
minarian libells & traiterous fictions,
it is to be scene as cleare as the noone
daye; that there is no trust to their
words, and that the comparison made
betweene them and our godlie Mini-
sters (being the Queenes most loyall
and obedient subiectes) is of two con-
trarie nations, as farre disagreeing in
nature & qualities, as light vnto dark-
nesse, and trueth vnto falschood. For
wee the godlie ministers, are tyed in
doctrine & conscience to all subiecti-
on and obedience, euen to euill Magi-
strates

States, how much more are we to bee
faithfull to our religious, godlie and
Christian Queene *Elizabeth*. But they
(the false harted papistes) haue a *Non-*
obstante, that although there be safe-
conduite made by an Emperour, it
must not stand, if they mislike it: they
haue a maxime of the Deuills owne
forging: *Promise is not to be kept*
with heretikes. They haue a Satani-
sing Pope, who can dispense, and dis-
charge them at all times, of all pro-
mises, oathes, alleageaunce and duties
whatsoeuer, that they might trust the,
which loue their owne destruction.
The smart of whose falsehood diuers
noble Emperours, Kinges and States
being papistes, haue manie times felt,
and that for smaler matters then they
haue against our Queene: and thinke
we that they wilbe more fauourable
vnto her, (who hath by many degrees
exasperated them much more) for the
spoile of whose life they haue labou-
red verie eagerlie, they haue fought
against God, they haue toyled them
selues manie yeares, deuised and con-
trined many a plotte, spent verie much
cost and spilt exceeding much blood.

The papists
pretend false-
hood for a
uantage.

188 is exceeding dang. &c.

Harken what God saith of them and
to them: *Can the black Moore change
his skinne, or the Leopard his spots;*
then may ye also doe good; which are
accustomed to doe euill? And Solomon
saith: *Hce that hateth will counterfeite*
With his lips, but in his heart he layeth
vp deceit, though he speak fauourable,
deceane him not. If these men may be
equalised in honestie and trust, to our
godlie & approued Ministers; I know
not any fable so foolish, any lie so no-
torious, any falshood so manifest; but
that it may be esteemed, true, iust and
full of equitie and iustice;

Cap.



Cap. 10. wherein is demonstrated

1. That the vnpreaching ministrie, non-residencie, and Subscription, are troublers of the state. 2. They are breeders of Atheistes and Papistes, and so ouerthrowers of the whole lande, if there be not remedie in time. 3. At which the Atheistes laugh to their own confusion.



Owe could I wish that I had the wisdome of *Nathan*, when he was sent of God, to admonish *Dauid*: or that I had that power in my words, which the Angell had, who spake vnto the children of *Israell* in *Bochim*: or that my speech might be found worthie of that authoritie, which *Esai* had with *Ezekiab*, when hee tolde him, that all in his house, &c. should be caried to *Babell*. Or at the least that they would bee takē in good part, as that of the child *Samuell*: when he tolde a most heauie

O 4 doome

2 Sam. 1. 94

Iudg. 1. 24

Esa. 39. 84

1 Sam. 3. 12

190 *The vnpreachinge ministrie,*
doome vnto *Elie* the priest. Which I
speake not, because I distruste the
trueth of that I am presentlie to vtter
or that I feared the fatherlie wisdom,
and godlie charitie, and sincere con-
science of the reuerend fathers of our
Church: but that the common aduer-
sarie and enemye to all goodnes, in the
depth of his policie, can suggeste ma-
nie plausible things, to deceiue godlie
and wise men. And suborne transfor-
med Apostles to beare down the truth.
As he did suggest against *Athanasius*
(for his cōstancie against *Arianisme*)
that he cut of a mans hande, and vsed
Magick: and when that was disclosed,
they enforme the Emperour that *Atha-
nasius* threatned hee would cause that
no corne should be coueyed frō *Alex-
andria* (as they vsed) to *Constantinople*,
and named fower Bishoppes to haue
hearde him. And so that good Empe-
rour being abused, exiled that worthie
Bishop, and sent him into Fraunce.
And that good & godly King *Dauid*,
was so greatlie deceaued and mislead
by the false information of wicked
Ziba, that he condemned innocent
Mephibosheth. And surelie who is
able

Socrat. scho.
lib. 1. Cap.
27. 28. 29.
35.

2 Sam. 16.
Cap. 19. 24

able to stand before enuie? But I rest
vpon God alone, who knoweth the
counsell of mine hart: and hee can
make the men of my strife to see and
accept my good meaning and honest
purpose. Before him therefore I pro-
test, as before the righteous iudge of
all flesh, which without respect of
person rewardeth euerie man accord-
ing to his workes: that if I were not
thorowlie perswaded, that he was the
author, moouer and helper of me in
this booke: and that it is behoofull,
for all the reuerend Fathers and mi-
nisters of this lande, and for all faith-
full protestantes, to be admonished of
these thinges; and that the wise and
godlie, taking, vsing, and applying
thereof (which I hope I shall finde at
their handes) may be for the good of
her Maiestie & the State: I would neuer
haue aduētured in this sort to medle,
or to set forth one worde at this time
in this cause. For how foolish were I
to procure my selfe trouble, without
a warrant from God and his wordes:
and hauing quietlie enjoyed my place
euer since the forlorne yeare of Sub-
scription, (except that I was at two
times

292 *Subscript. are troublers*

times suspended some twoo yeare) in
peace and quietnes: vnder the wise &
fatherlie ouersight of the most reue-
rend Father our Diocesan of *Can-
torburie*, not hauing subscribed in
any sort, neither vsed all the ceremo-
nies so precisely as peraduenture some
other doe. If the loue of the whole
Church, the necessitie and goodnesse
of the cause, the glorie of God & the
good of the whole lande; did not in
me way downe all reasoning and dis-
putes; I could easelie forecast soo cau-
tions, which would mightelie draw
me backe & make me afraid of such
an enterprise; which protestation I
make choise of, rather in this place,
because I doubt this chapter will not
be altogether defensiuē (as I suppose
the rest be) but rather offensiuē and
displeasing; but I will frame my selfe
as neere as I cā, to giue the least cause,
that any man should take occasion. I
will meddle with no mans person, onlie
I propound such reason for the refor-
ming of these thinges, as I hope shall
become a Minister of Christ.

1 These three thinges; *The vn-
preaching ministerie; the absence of*
the

the Pastor from his flocke: and Subscription; I take to be sinne in the sight of God: and if that be true, then they may rightly be called troublers of the state: because it is written: that, *Sinne hindereth good things from Gods people, and iniquitie maketh a separation betweene God and them. And to forsake the commandment of the Lord, is the cause of trouble to Gods Church.* Let vs first examine the vnpreaching minister, whether it bee not sinne. Gods commaundement is that: *euery Minister should be apt to teach, no wise in knowledge; one that holdeth fast the faithfull worde according to doctrine, that he also may be able to exhort with wholesome doctrine, and improve them that say against it.* If then the breach of Gods commandement be sinne (as Saint Iohn saith). Seeing our ministrie which doeth not and can not preach, is contrarie to this commandment, it must needes follow, that the standing thereof in our church, is sinne; and so a troubler of the state. That which causeth the people to perish, is sinne; but the vnpreaching ministrie causeth the people to perish.

Hiere. 5. 29.

Esa. 50. 2

1 King. 18.

18.

The vnpreaching ministrie, sinne.

1 Tim. 3. 2

6.

Tit. 1. 9.

1 Ioh. 3. 6

perish, therefore it is sinne. This argument is testified by manie witnesses.

Pro. 29. 18.

First Solomon sayth: *Where there is no vision, the people decay.* And Christ

Mat. 15. 14

addeth further: *If the blind lead the blinde they shal both fall into the ditch.*

Oseah. 4. 6.

And *Oseah* the Prophet applieth the same to euerie vnpreaching minister,

saying: *My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee;*

that thou shalt be no priest to me: and seeing thou hast forgotten the law of thy God, I will also forget thy Children.

If the vnpreaching ministrie be no sinne, why are they ordayned to

preach the woord of God; why are they made to promise to giue faith-

full diligence; to minister the doctrine and Sacraments and the discipline of

Christ, as the Lord hath commaunded, and to vse both publik and priuate monitions & exhortations? And

why are they at that time exhorted, in the name of our Lord Iesus Christ, to

haue in remembraunce, to how his a dignitie, and to how chargeable an

office they be called, that is to say to be the messengers, the watchmen, the

Looke the
booke of or
ders in the
ordening of
priests.

pastors and stewards of the Lord, to teach, to premonish, to feed and provide for the Lordes familie, &c ? And why is it there also sayd vnto them: Seing that you can not by any other meanes compassie so waightie a worke, pertayning to the saluation of man, but with doctrine and exhortation, taken out of holie scripture, & with a life agreeable to the same, ye perceauie how studious you ought to be in reading and learning the holie scriptures, &c. And why are we taught in the booke of common prayer, to pray, that all Bishops, Pastors & Curates, should set forth Gods true and liuelie worde, and rightlie and duellie administer the holie Sacraments: if an vnpreaching ministrie were no sinne; The conscience hereof no doubt caused that reuered Father Maister D. Fulke to wright, that hee would not excuse any vsufficient Minister nor their ordainers: *And that he which is voide of gifts, is ordained unworthelie and with great sinne, both of him that ordaineth and of him that is ordained.* Now if these things bee true let wise men consider, what daunger it is to suffer

Overthrow
of Stapleton
fort. cap. 8.
pag. 113.
Defens. of
trās. of Eng.
lib. cap. 15
pag. 401.

496 *Subscript. are troublers*

suffice or maintaine a knowen sinne
fortie three yeare in the Church of
Christ: and so, whether this be not a
iust cause of the troubles of the state,
by the righteous iudgements of God.

Non-resi-
dence sinne.

Philip. 3. 25

In the next place let vs looke vpon
the learned non-resident, and examine
whether the absence of the Pastour
from his flocke & negligence (as it is
vsed among vs) bee not sinne. For a
man may be called by the Church as
Epaphroditus was, to some speciall
worke for a time, for the common
good of the whole. But our question
is whether a man may lie in a cathe-
drall Church or in the Vniuersitie, or
dwell in some town like a Gentil man
and ioyne benefice to benefice, and
liuing to liuing, passing his time in
wealth and pleasure: and his flocke
20. 30. 40. or 100. miles of, more or
lesse, coming verie rarelie or seldome
amongst them. Here I wil not dispute,
but onelie I humbly beseech, and ad-
iure all those my reuerend & learned
brethren, by the name of our Lord
Iesus Christ, and by the great & fear-
full day of his comming, (when all
dispensation of men shalbe voide, and

we shall giue a streight accounts of all our workes, which wee haue done in our bodies) that (how so euer I am a very meane and simple man, not wor- thie to carrie your books) you would looke into your owne consciences, & see how you can aunswere to God: where he saith, *Woe be vnto the sheap- heardes of Israel that feede themselves, should not the sheapheardes feede the flockes? &c.* Take heede vnto your selues and to all the flocke Whereof the holie Ghost hath made you ouerseers, to feede the Church of God which hee hath purchased With his owne bloude. I charge then before God and the Lord Iesus Christe, which shall iudge the quicke and dead at his appearing and in his kingdome: preach the worde, bee instant, in season and out of season, im- prone, rebuke, exhort, with all long suf- fering and doctrine. Feede the flockes of God which dependeth vpon you, care- ing for it, not by constraint, but willing- lie, not for filthy lucre, but of a readie minde. Now if you, my brethren, liue from your charge, and seldome see the same, and enrich your selues with the church liuings: can you aunswer God,

Ezech. 34. 6

Act. 20. 28.

2-Tim. 4. 14

1-Pet. 5. 24.

198 *Subscription are troublers*

God, that you feede not your selues but the flocke, and that you haue a readie minde to feede the flocke and not desirous of filthie lucre? Can you say in Gods sight: that you are instant, in season and out of season, in teaching and preaching the word: by improving, rebuking, exhorting, & that you care and take heed to all the flock of God, ouer which you are ouer-seers & which dependeth vpon you; when you so seldom see them, and so rarely teach them? If these Scriptures doe proue a dispensation to be committed vnto you, and a necessitie laid vpon, to feede those people which you haue vndertaken for your flocke: consider whether you come not vnder that woe: which saith, *Woe be vnto me, if I preach not the Gospell*: And whether that be not a general iudgment reaching euen vnto you, which the Prophet denounceth: *Cursed be he which doeth the worke of the Lord negligentlie*. And say vnto your soules, whether you can auowe vnto God, that you, *Studie to shew your selues approued vnto God, workemen that needeth not to be ashamed*. Consider also how the

1 Cor. 9. 16

Hier. 48. 10

1 Tim. 12.

35.

ex.

example of Saint Paul may trie your conscience; who admonisheth the Elders of *Ephesus* to watch ouer their flocks, remebring that for three yeares space, hee ceased not, to warne euerie one, both night & day, with teares, and that he kept nothing back that was profitable, but showed them all the counsell of God, & taught them not onlie openly but thorow euerie house. Waigh with your selues whether this partayneth not to you, & remember the great instance of Christ vnto *Peter*, three times saying, *If he loued him, he should feed his sheep.* Adde herunto your promise made in your ordination, & that your authoritie is giue you by these words: *Take thou authoritie to preach in this Congregation.* Your presentation, institution, and induction, tye you to one certaine Congregation, and that congregation payeth you tithes, because you are their pastour to feed the with doctrine: and therefore you are called *Rektor* or *Vicarius* of such a parish. Last of all, thinke with your selues, wheather it be a iest or a true saying of the reuerend Fathers: *Absentia Pastoris a Dominico grege, & se-*

Act. 20. 31
27. 10.

Ioh. 21. 15.

Canon. Re-
siden. Anno
1571.

cura illa negligentia, quam videmus in multis, & destitutio ministerij, est res & in se fæda & odiosa in vulgus, & perniciosa Ecclesia Dei. Where they affirme, Non residencie to be an vn honest thing in it self, odious to the people, and pernicious to the Church of God. If you can not aunswere these things, with a good conscience, in the sight of God (as I verelie thinke you can not) then waigh with your selues whether your sinnes be not great: and then being obstinatelie and with an high hande maintained, whether you do not cause the wrath of God against vs. And so non residencie is a troubler of the state.

Subscription
is sinne.

Concerning Subscription: I will endeavour to be somewhat brieft, for reuerence to their Fatherhoodes, which (I am perswaded) would not so vehemently vrge it vpo vs, if they thought it to be sinne. I will therefore shewe onelie some twoo or three argumentes for this purpose. And I humbly pray them & all men, to waigh my reasons with patience, equitie and trueth, and shewe me no fauour, but as the honorie of my cause deserueth. First there-
for

fore I say: Euerie action, which maketh a man a false witnes of God, is sinne. For if to beare false witness against a man bee sinne, as precept. 9. much more to report vntuethes concerning God. For God is greater then man. And he hath saide, That he will be against those Prophetes, whiche speake vnto his people out of their owne heart, *that which hee commanded not.* But Subscription causeth a man to testifie of God that hee hath done that, whiche hee neuer did. As namelie, in the book of cōmon prayer, *That by the Baptisme of his welbeloued Sonne God did sanctifie the floud Iordane & all other Waters, to the mysticall washing away of sinne.* And that *Imposition of hands,* (in confirmation of children) is a signe of the fauour & gracious goodnes of God toward the. And that *God hath cōsecrated the state of Matrimonie to such an excellent mysterie, that in it is signified and represented the spirituall mariage and vnitie betwixt Christ and his church.* Nowe these three testimonies concerning God, are not to be founde in his holie wordes: therefore if we should

1. Cor. 15.

15.

Iob. 13. 7. 8.

1. Ioh. 5. 9.

Hier. 23.

In the first
prayer of
Baptisme.

In the last
prayer in
cōfirmation.

In the last
prayer saue
one in ma-
trimonie.

201 *Subscription are trouble*

subscribe vnto them, we should be false witnesses of God. Again: Euerie action by which a man doth approue and allow such a speech, which no man hath authoritie to speake, and such affirmations as hee doeth not know, or such promises as thou canst not performe, or regardest not, euerie such action, is sinne, for we must keep the commaundementes of the Lorde, without adding or diminishing: and

Deut. 4. 2. Peter biddeth them which speake in the Church to speake the wordes of God, and therefore Paule auoucheth the authoritie of his sayinges, affirming, *that the thinges hee wrote were the Commaundementes of the Lorde.*

1. Pet. 4. 11. And the wise preacher chargeth vs in the case of speaking and promising: saying, *Suffer not thy mouth to make thy flesh to sinne.* And they are reproued by Gods spirite, which aduaunce them selues in those thinges which they haue not seene. But by subscription we allow such speech, &c. For in the booke of orders the Bishop, without any authoritie from God, doeth say to the Priest, *receaue the holy Ghoſt.* And in the booke of common prayer

the godfathers and godmothers doe say and affirme in the childes name that he beleeueth all the articles of the christian faith, & they know not that the child doeth so belecue: and they doe there also promise, that the child shall forsake the Deuill and all his workes, and constantlie beleue Gods holie wordes, &c. Which promise they can not performe. And the vnpreaching Minister doeth promise in their ordination, to preach and administer discipline: which promise they can not & regard not to doe; and the non-resident doeth promise to preach to this congregation, which he neuer looketh after, but preacheth where he seeth good. Therefore seeing that these things are so apparantlie to be allowed by subscription, it must needs be sinne.

Moreouer euerie action, which maketh the minister of God in one and the same particuler thing to say: *Yea and nay*. So that his yea is not yea only, or his nay nay: but his yea is nay and his nay yea. Doubtles euerie such action is sinne. For we are commaunded: *To speak the trueth euerie man to his*

P 5

his

2. Co. 1. 17
Math. 5. 37.

Zach. 8. 16.

204 *The vnpreachinge ministrie,*
his neighbour. Which we can not doe,
 if we say, I and no, in one & the same
 particuler. Therefore Saint Paull ac-
 knowledgeth him selfe an offender, if
 he should so doe; where he sayth. *If I*
build againe the things I haue destroy-
ed; I make my selfe a trespasser. So
 by our subscription, wee build in the
 booke of Articles; *That the canonicall*
bookes of the old and new testament,
are to be named the holie Scripture.
 And we destroy it againe in the booke
 of common prayer, calling the *Apo-*
crispha holy scripture. In the said booke
 of articles we build, *That the visible*
Church of Christ, is a cōpanie of faith-
full people, among whō the pure word
of God is preached. Then in the booke
 of common prayer, we destroy that a-
 gaine. Because wee preach (if some
 say truelie that reading is preaching)
 some chapters which containe vn-
 truethes and absurdities, as is before
 shewed. Againe in the same booke of
 articles we build, that the Sacraments
 of the Lordes Supper and Baptisme,
 are certaine sure testimonies and ef-
 fectuall signes of grace & of the good
 wil of God; and we exclude confirma-
 tion

Gal. 2. 18.

Artic. 6. de
 diuinis scrip.
 in the ru-
 brick shew-
 inge how
 the text of
 holie scrip-
 ture should
 be read.

Artic. 19.

Cap. 2.
 Artic. 25.

tion and Matrimony, and all other things from hauing anie such nature. But in the booke of common prayer we destroy the same againe. When we giue such Symbolicall signification to the crosse in Baptisme, and affirme that by imposition of hands & prayer, *men may haue strength and defense against all temptation to sinne: and that, Matrimonie signifieth vnto vs, the my-
sticall vnion that is betwixt Christ and his Church.* In the booke of orders we build that a Priest should preach, and he is there exhorted, ordained & made to promise so to doe. But in the book of common prayer this is destroyed, for there is provided exhortations, sentences of Scripture and homilies to be read vpon all occasions: so that hee neede not preach except hee could or would. Therefore I can not see, but that this subscription, as it is vrged by the reuerend Fathers in the twoo last articles, is sinne, and a great offence to God. For which cause I quake and tremble as oft as I thinke vpon it, that so many worthy Pastours as are in our church, can not enter to serue in Gods house, but by doing so fearful a sinne.

In the re-
brie before
confirma-
In the ex-
horta. be-
fore matri.

Most humble entreating the reuerend Fathers of our church, to cōsider wisely and in the feare of God, what euill they bring vpon this lande and the church. If they haue not compassion vpon their brethren, but suffer the holie ones of God, which come neere vnto him, so greatlie to sinne. Now whether this bee not one of the troublers of the state, and a great offence to God, to prouoke him, to powre down his plagues vpon vs, I referre it to the conscience of all men; which can and doe looke into this cause with a single eye.

A ringe of
three ene-
mies to the
state.

Now these three troublers of the State, are like a band of men, cast into a ring. The first making way for the second; the second supplying the first, and the last, supporting them both. For the vnpreaching ministrie giueth occasion, that the learned men should haue the greater promotions and preferment, that they might preach, here & there as they see cause, where there is neede, and the non-resident is willing or driuen to haue such an vnpreaching minister vnder him, that he may liue as he list: Subscription war-

ran-

raunteth them both, because they are conformable to law and order. The vnpreaching minister giueth honour to the nō-resident calling him a good gentill man and a learned deuine; and the non-resident doeth giue credite to the other, saying, hee is a verie honest quiet man, liuing orderlie with his neighbours. And subscription doeth ratifie their sayinges by keeping out, many painfull & learned men, which preach against them both. The vnpreaching minister reioyceth because the learned non-resident, accountes of him as worthie of the holie ministrie, though he be simple & haue no learning: the non-resident is made the more worshipfull; when he can haue such to serue him, and croutch vnto him; and subscription making all other men disobedient and troublers of the state and such, as the Church hath no neede of (which if they could come in without subscription, would be diligent to feed Gods flocke) doeth comfort them both, as honest men, orderlie and peaceable, and louers of the state, while these three doe thus take hands and are lincked one with-

108 *The vnpreaching ministerie,*
in another they are a threefold corde
which can not bee broken: And ha-
uing alway a fayer shining reflex one
vpon the other, their eyes are daseled
that they see no further; and so they
doe not perceaue that, *they measure*
them selues with them selues, & com-
pare them selues with them selues.
And that: *He which praiseth him selfe*
is not allowed, but he whom the Lords
praiseth.

2. Cor. 10.
12. 31

The stringe
wheron the
vnpreaching
minister
doeth hang.

The string which holdeth vp the
vnpreaching ministerie is; that he is
perswaded, that God requireth of him
no more then he is able: and he thin-
keth the reuerend Fathers would not
suffer him, if his standing were sinne.
And therefore it is now come to this
passe, that if some men finde faulte
with their course, they are saide to
bring the ministerie into contempt,
which ought not to be suffered. So is
the poore man bolstered in his sinne,
and the Church is damnified for lack
of a good Teacher. To whom in the
feare of God and loue I haue to his
soule, I answere thus. First that hee is
to consider, whether God alloweth a
man, to enter into the ministerie,
that

that is vnable to preach, which if it be not to be founde (as verely it can not be, as I haue shewed before) then is it sinne for him to enter in, and it is the heaping vp of sinne to continue (for liuing sake) in that calling. God hath ioyned the preaching of the woordes and the administration of the Sacramentes in one office, Math. 28. 19. and he that giueth him selfe to the prayers, giueth him selfe to the ministracion of the woordes, Act. 6. 4. consider then, O thou vnpreaching Minister, if man can put asunder that whiche God hath ioyned. God saith not, that hee which doth what he can, shall liue by the Gospell; but that, *he which preacheth the Gospell, should liue by the Gospell: euen as he which feedeth the flock, should eate of the milke of the flocke:* and hee telleth thee, that the Priestes lipps should preserue knowledge, *and they should seeke the law at his mouth:* Be not deceiued, God is not mocked. It wilbe terrible one day to heare Christ say: *Howe comest thou heere? Giue accountes of thy stewardship.*

But at the non resident, I marueile much more: (for alas as the reuerend

1. Cor. 9.

Malach. 2. 8

Fa-

Replie to
Hard. Answ.
to the reader

Jacob. 4. 17.

Three figge
leaves couer
the learned
non resident

Father Maister B. Jewell saith: *This is the miserie of the simple, for neither are they able to teach themselves, neither haue they wherewith, to discern their teachers: there was neuer, neither error so horrible, but the simple haue receaued it, nor poyson so deadlie, but the simple haue drunken it*) because al excuse is taken away from the learned diuine, if he doe not his office & duteie: as it is written, *Hee that knoweth how to doe well and doeth it not, to him it is sinne.* This sinne of *Non residence*, hath three goodlie vnderletters, which are also broad figge-leaves to couer the nakednes of these learned men. Which because I finde manie to be much comforted withall, and as it were ypholden in their sinne, I will a little trie their power: First they call and account their liuinges, rewardes of learninge. Secondly, it is in the Queenes power and of the State, to order and dispose the liuinges of the Church, as they thinke good. Thirdlie, So they preach, they are not to be charged, although they preach not in their own parish. For the first, I would desire them to remember, howe they

be rewards of learning: namely either,
because men haue learning; or be-
cause they vse their learning, to the
seruice of the Church, or common
wealth. There be rewardes for Cap-
taines and Souldiours, for Lawyers,
Iudges, and Recorders: But is it giuen
to such as may goe, whether they will
and not execute the charge & seruice,
for which they haue such rewardes?
Euen so I must needes highlie com-
mende her Maiestie and the State, for
the good & laudable prouisiō, which
is for the ministerie of this lande, be-
ing such as if it were well vsed of vs, it
might be greatlie to the glorie of god,
and the enlargement and honour of
his Church: yet I can not thinke so
meanely of her Maiesties princely dis-
cretion, or of the wise care of the state:
that they would cause or suffer, the
people of the lande, to pay the tenth
part of their profites or rétes; to main-
taine a companie of idle men in their
silkes and veluettes, and to faere deli-
ciousslie: and not to take paines by
their learning to edifie Gods people; of
whom they haue so great liuinge for
that purpose. they would rather con-

1. Rewards
of learning.

uert it to the comfort of maimed soldiers and old Captaines, who haue hazarded their liues, and spent their estate, for the defence of their Prince and Countrie. If the Bees doe not loue the Droaue, nor the Gardener the Caterpillar, nor the Kow heard the Hedgehogge, nor the common wealth the idle vagrant: then surelie the state wil not rewarde idle men, though they be learned, if they doe not imploye their gistes, to the vse, wherefore & of who they haue their liuing & maintenāce. Alas what am I the better, vpon great charges, to keepe a great horse, and neuer to ride? to nourishe many seruantes and not to vse them, and to haue a great garden, and to gather no fruite? Will not the maister of the Vineyarde say of the Figgetree which beareth not, *Cut it downe: Why keepeth it also the ground barren.* And Christ saith to such as keepe their talent in a napkinne: *Thou euill seruant and slowfull: cast that vnprofitable seruant into utter darknesse, there shall he weeping and gnawing of teeth.* Who then is a faithfull seruant and wise? Whom his maister hath made ruler ouer

Luc. 13. 7.

Mat. 16. 26.

29.

Cap. 14. 45

his

his household, to giue them meat in season; blessed is that seruannt, whom his master, when hee commeth, shall finde so doing. A Minister is a light: shall we put it vnder a bushell: He is the disposer of the secretes of God, ought he not to bee faithfull? The heauenlie treasure and ritches is in the cheast of their brest: shall it be kept fast lockt from Gods people? And the name of Christ is an ointmēt poured out; and will they stop it vp in scilence and not by preaching sprinkle it abroad to the sweetning of Gods church?

In the second vnder-setter, wherein they builde vpon the Queenes power, and of the state, I suppose that if the Queene and the State, because of their pride, idlenes, and liuing in pleasure, should take the liuings from them, and conuert them to other vses of the common wealth: they would quickly call it sacriledge. But for my part, I confesse that it is in the libertie of euerie cōmon wealth to prouide liuinges for euerie state & seruice, as they finde them selues best able, and fittest for their Courtrie or Citie. For it is not said in the Ghospell, *Thus and thus*
God

Mat. 5.

2. Cor. 4.

2. Cor. 4. 6.

Cantic. 1. 2.

3 The
 Queenes
 power in
 disposing
 of liuing
 for minist-
 ers.

1 Cor. 9. 14

1 Tim. 5. 18

3. Preaching
at Random
and hauing
of curates.

God would haue his Ministers provided for, as it was in the law of Moses: but onely thus. So hath also the Lords ordained, that they which preache the Gospell, should liue of the Gospell; And againe: The labourer is woorthie of his hyer: and such like. But though it bee in the libertie of the Magistrate, to appoint liuinges in such sorte as he thinketh good: shall that excuse the idle and him that liuerh in pleasure, because he can say the law giueth me this! the Queene bestoweth this vpon me! did the law or the Queene giue it thee to be idle? or if they did: canst thou be excused in heauē, which hast a charge, from the Lord, to feede his flocke which is committed vnto thee! But the handsomest of all these figge-leaues is the third: for saye they, Wee doe preach, although not to our own flockes, & we haue Curates in them: and how can you prooue, that wee are bounde to anie one particular charge, to teach and attende vpon one Congregation? This last clause, is (I hope) sufficientlie proued before. and I will adde one thing more, namelie, that the Apostles hauing their charge

out

ouer the whole world: in all places
where they conuerted anie people,
they placed by election Ministers
Church by Church, & Citie by Citie,
whom they called Bishoppes or elders:
and to these they committed, the seue-
rall Congregations. *They are called
the Elders of Ephesus; the Angell of
Smyrna; the Angell of Philadelphia,*
or of *Laodicea*. Heere I demaunde,
whether these so assigned to their se-
uerall churches in seuerall places, had
charge to preach euerie where? And
whether the Angell of *Smyrna* had
not his proper charge at *Smyrna*, and
that he could please God, if hee went
to an other church, and receauing li-
uing of the of *Smyrna*, he might law-
fullie continue to preach at *Laodicea*
and seldome at *Smyrna*: For this cause
I suppose they are called pastours, be-
cause they had their seuerall congre-
gations, to looke vnto as their speciall
flock. And therefore the Apostle willeth
the *Colossians* to say to *Archippus*,
*Take heed to the Ministrie, that thou
hast receaued in the Lord, that thou
fulfill it.* And if they read the tract of

Act. 14. 23.
Tit. 1. 5.

Act. 20.

Reuelat. 2.
and 3.

Ephe. 4. 11

Colos. 4. 19

Q

the

Having of
curates a-
gainst all
reason,

the primative ages, they may trace a good manie yeares, before that euer, these aduousons, pluralities and dispensations for non-residentes, were once heard of in the church of Christ. Now as touching the hauing of Curattes, they will hardlie find any foudnation thereof in Christes Ghospell. And it standeth much against all reason. For if her Maiestie appoint a lieutenant in any place of her dominions: If he should take the fine or stipend she giueth him, and liue as hee seeth good in some haile place pleasantlie, keeping hospitalitie amog his friends: and in his roome and place set some ignorant fellow: would shee not disdain that such men should take her mony and liuing she giueth them, & forsorne to doe her seruice? and would shee not be highlie displeased, if shee sawe the seruice not performed, for want of a sufficient man, & so damage growne to the common wealth: How much more, will God be offended, with such careles, delicious & proude prelates, as make daintie in their own persons to feed the flocke, for which

Christ

Christ in his owne persone died, and shed his owne precious bloud. Will not God vpbraide them with this: *that he spared not his onelie begotten sonne for their sakes, but gaue him to the death,* and wil they thinke much, hauiug good maintenance for the same purpose; to take a litle paines to teach Gods heritage? But say they, manie haue good and learned preachers in their cures. True. Then let them tell it God in their consciences, and answer him so; And see if he aske them not againe in their owne heartes: If the Curate bee good and a sufficient teacher, what reason is there that the labourer, should not haue the wages for that labour? What priuileage hast thou to shewe, why thou shouldest haue the liuing, & an other take the paines? if he be worthie to feede the flocke, let him bee cloathed with the wooll, and fedde with the milke: why shouldest thou liue by the sweat of an other mans labour? What hast thou done, what holines or righteousness is in thee aboue other men? Yea why dost thou keepe out other good and

Q 2

lear-

218 *Subscription breeders of*
 learned men, by multiplyinge of li-
 uinges, and seekest thine owne & not
 that which is Christ Iesus? What war-
 rant hast thou, to make as good or ra-
 ther better man then thy selfe, to bee
 as thy seruauant? And where hast thou
 learned to make one Minister inferi-
 our and enthralled to an other? For
 my part I envie no mans wealth, but I
 sigh in my soule, to see men of wise-
 dome and learning, to be so ouershot.
 Thinke not, my deare brethren, that
 although we be disgraced by subscrip-
 tion, and some other things and do-
 ings of men, that it shall bee a war-
 rant for you: (to doe as you doe) in the
 sight of Almighty God, who gaue so
 deare a price for the peoples soules, as
 his owne and onelic Sonnes blood, &
 hath laid so heauie a charge vppon e-
 uerie minister; that if any soule perish
 for want of his admonitiō, his blood
 should be required at his hande.

Exech. 33.7

3.

Experience
 sheweth y
 what of prea-
 ching ma-

2 Let vs now see, howe these two
 breed Atheistes and Papistes. First we
 finde by great experience (and I haue
 now siue and twentie yeares obserued
 it) that in those places where there is
 not

not preaching and priuate conferring
of the Minister & the people, the most
part, haue as little knowledge of God
and of Christ, as Turkes and Pagans.
One would not thinke it so : seeinge
they haue the holy scriptures read in
a knowen tongue, and now and then
Sermons quarterlie, yet surely it is
true in verie many places . For I haue
bene in a parish of foure hundred cō-
municantes, and marueiling that my
preaching was so little regarded, I
tooke vpon me to conferre with eue-
rie man and woman, before they re-
reaued the communion. And I asked
them of Christ, what hee was in his
person: what his office : howe sinne
came into the worlde : what punish-
ment for sinne: what becomes of our
bodies being rottē in the graues : and
lastlie, whether it were possible for a
man to liue so vprightlie, that by well
doeing he might winne heauen. In all
the former questions, I skarfe found
tenne in the hundred, to haue anie
knowledge, but in the last question
skarfe one, but did affirme, that a mā
might be saued by his own wel doing:

keth Athe-
istes and
Papistes.

210 *The vnpreaching ministerie,*
and that he trusted he did so liue, that
by Gods grace, he should obtaine euer-
lasting life by seruing of God & good
prayers, &c. Where I am, I haue bene
21. yeares, I haue euerie yere commu-
ned with such strangers as haue come
into this parish, either house-keepers
or seruauntes, and being small, there
comes some yere not passing six, some
tenne, and some yeares more. And
truelie God is my witnesse, that I lie
not, I haue founde some that haue
comde from parishes, where there
hath bene diligent teaching, to aun-
swere me verie handsomlie in all these
thinges: but I can hardlie remember
anie one, which had continued vnder
a Non resident and vnpreaching mi-
nisterie, that had any knowledge, es-
peciallie to tell what Christ is, or that
we are saued by faith in him, and not
by workes. Therefore I haue asked
the like of others, whiche tooke the
same paines as I did, and they haue af-
firmed to me the verie same. Nowe
then, this being so, tell me I pray you;
First for Atheisme, Whether these be
anie better the Atheistes which know
not

not Christ. Such then beeing borne, bread and fostered vnder these Non-residentes & vnpreaching ministers, what is the conclusion? Euerie man may see most lamentable.

Moreouer, the papist or any hereticke may easilie peruert them, who haue no better knowledge or iudgement, yea they may bee taught anie thing. A rich papist or Atheist will lead a simple vnpreaching minister as they list, and in some places, for to preferre pastime and good cheare, I haue knowne such an one to say morning and euening prayer together. As for non residents, the cunning papiste can tell howe to fitt his humour, if he inueigh against puritanes, & crie out against the spoiles of the Church, &c. and diuers other like deuises haue they to delude them, that they may be saide to be wise in their generation.

Now tell mee whether the common wealth doe not receaue damage and be not in daunger by this meanes. For when the people be so ignorant, may not euerie Seminarie entise them as they list? and if euer the papist should

The common wealth endamaged, by non-residents and dum ministers.

set on foote their longed hope: Alas how could the state trust them that were ignorant, that no conscience nor honestie could moue them but rather the bellie, & that part that would vse them best and were most likelie to preuaile. Whereas the protestant, that hath knowledge of his ducie, and faith in Christ, he standes immouea- ble: though all the world would for- sake his Prince, yet would hee neuer. A mirour of this had you in *Queene Maries* dayes: When the learned protestaunte knowing his ducie, did patientlie & constantlie suffer for the trueth, but the ignorant multitude were quickelie turned from God. Fur- thermore the wiser sort of Papistes & Atheistes, when they see that we speak against the hedge-Priestes of Poperie, and the pride, idlenes and pleasure of their great and glorious prelates: and that we our selues fall into the same schandall, doe they not despise vs and count vs at the least as badde as they, yea and verie hypocrites and time- seruers, taking the Ministrie vpon vs, for wealth and pleasure, and not for the

the feare of God, or the loue of his people. And so their hartes are hardened, and they fall away more & more: Whereby the Queene is robbed of her faithfull subiectes, and the strength of her estate is effeebled. Whereas if we could be content with a measure, and that euerie parish had a godlie learned teacher, we should see a merueilous encrease of good Christian people, and an inuincible power of the great king of heauen among vs.

Then commeth in Subscription, & doeth as much harme an other way, namelie, it maketh a barre, against manie good and painfull learned ministers, and some it thrusteth out. And so for wante of good lightes, much people of this lande walke in darknes vnto this hower. Little doe men think what damage this is to the common wealth. For let the neutrall politicians say what they will, this I dare aduventure vpon my life to avouch: that if the whole people of this land, were in euerie parish furnished with learned and godlie teachers: the power of the Queene which consisteth in the multitude

Subscriptiō
a barre a-
gainst good
preachers, &
so hurtech
the commō
wealth.

224 *The vnpreachinge ministrie,*
titude of faithfull people would haue
ben augmented by verie manie de-
grees: & the enemies exceeding much
abated, euen in the eyes & knowledge
of all men. For if the Southern partes
of the Realm and the citie of London,
be cōpared to the other partes, where
they haue had litle or no teaching,
men shall easilie discernē that whiche
I say to be true: namelie if they weigh
well the number of papistes and recu-
santes, and the manifold dotages of
the common people in such places
where the godlie preacher hath not
continued. Therefore in regard of my
loue to my most gracious soueraigne,
and natieue cōtrie, I can not passe
this ouer so slightlie. The Subscrip-
tion being vrged and the ceremonies,
they cause an honest godlie painefull
preacher to be suspended, imprisoned
and depriued; What then? The mul-
titude, reuerencing (as it is meet) their
superiours, presently iudge the godlie
preacher to be a naughty mā. Again:
When they looke vpon the simplicitie
of the vnpreaching minister, and the
pride and coueteousnes of the non re-

sident

sident, what followeth? They esteeme of no ministers at all; they stumble & fall & continue verie Atheistes, readie to be caried away after euerie decea-ner, which maketh a shew of godlines, and to be drawne away by these pesti-
lent Seminaries and wicked Priester and Iesuittes, from their allegiance. Where as if the one of these were re-
formed after the rule of holie scrip-
ture: & the other (subscription being taken away, &c.) had the fauour, that their labours doe deserue, you should see an other maner of working, name-
lie, that reuerence to the Ghotpel, and loue to the Magistrate; that no decea-
ner could possiblie enter into them. Some fiue yeares together, before that
vnhappie time that subscription was so generallie offered, (which is nowe
some 18. yeares past) there was such
vnitie betweene the Ministers, & they
ioyned in all places so louinglie and
diligentlie in labour: that not onelie
did the vnpreaching Minister & non-
resident quake, and prepare them-
selues in some measure to take paines
in the church; but also manie thou-
sands

The fruit of
preaching
before Sub-
scriptiō was
last vrged.

226 *Subscription breeders of*
sands were conuerted from Atheisme
and poperie, & became notable chri-
stians. And I am perswaded that the
fruite of that time, wilbe able (thorow
Gods blessing) whē so euer the Queene
shall haue neede (which I pray God
may neuer be) to maister and calme
all the storming papistes and traitours
what so euer. But when subscription
came abroad: howe did it shake the
heauens & darken the skies! (O Lord
mine heart trembleth to thinke vpon
it) how manie godlie & worthy lear-
ned preachers were scilēced, deprined
and greatlie disgraced! How were
the holie Ministers deuided & distra-
cted! How were the christian subiects
griued and offended, and the papists
and wicked men encouraged and em-
boldened! What a dampe brought it
to all godlines, religion! And since
that time what horrible wickednesse,
whoordome, drounkenness, and all
shameles filthines: and what grieuous
plagues of God, one succeeding an o-
ther, haue followed, euery good chri-
stian subiect must needes see and la-
ment. And the last degree of these
euils

euils
the
raun-
rend
with
preac-
to th
good
uing
goue-
heart
fed C
deal
wher
vs,
capit
sinne
and
litle
they
may
bur
keep
and
3
scorn
thing
him

guils shewed it selfe about the time of the last Parliament, so farre and apparant: as I thinke manie of the reuerend fathers were not a litle touched with the grief thereof: as their zealous preaching did most plainelie testifie: to the no small reioyting of manie good gentill men and others who louing her Maiesties honor and present gouernement, did blesse them in their heartes, and with their mouthes praised God, for their zeale and faithfull dealing. Now what wil follow all this, when God hath so longe called vnto vs, and admonished vs of these three capitall enemies, beside all other our sinnes, and wee still remaine in them, and maintaine them, and make so litle regarde of his faithfull seruauents; they which know the holie scriptures may easelie iudge. I will say no more, but the Lord be mercifull vnto vs, & keepe farre away his deserued wrath and displeasure from vs.

3 Now here, me thinketh, I see the scorning Atheist to laugh in his sleauer: thincking that all men are fooles but him selfe. And some beginne to say,

that

Atheistes
doe thinke
them selues
the onelie
wise men.

218 *The Atheistes laugh at vs*

that the wiser and greater sort of men, make no account of Religion, but think baselie of it; namelie, that it serueth but to keepe the simple people in awe. Some cause I must confesse they haue of this their stumbling, when they see the better sorte of Christians, so decuded. But yet by this very thing they confute them selues, and shewe their naked shame; by proouing, and fulfilling in them selues the trueth of holie Scripture. First they shewe the want of faith, according to the saying of Christ, saying: *When the sonne of man commeth, shall he finde faith vpon the earth?* Whiche doeth argue the great encrease of Atheists in these last dayes. And Saint Peter foretelling of such mockers: They doe fulfill his woordes, by their so deriding of Religion. And when they leaue the hearing of godlie Sermons, and take vnto them (kilfull Philosophers & wise Naturalistes, doe not they fulfill the Scripture whiche sayeth, *The time will come, when they will not suffer wholesome doctrine, but hauinge their eares itching, shall after their owne lusts*

Luc. 18. 8.

2. Pet. 3.

2. Tim. 4. 3

to their owne confusion. 229

lusts get them an heape of teachers, and shall turne their eares from trueth and be giuen to fables. Because they are Atheistes, and God hath giuen them 2 The. 1. 10 ouer to a reprobate minde, for not beleeuing a manifest trueth; that by beleeuing lies, they might fulfill the scriptures and be damned. Therefore they care not and doe not vnderstand, that God hath foreshewed all these things should so come to passe. They perceauē not, that God hath decreed for mens punishment, continuall warre betweene wicked and good men; betweene Christ and Sathan. They can not see that by the comming of Christ and preaching of his Ghospell, God Gen. 3. 15. hath perswaded Iapheth to come into the tentes of Sem. That is the Gentills are ingrafted into the church of God among the Iewes. They can not consider, that this religion which we now professe in Englande, is the same that God preached and taught *Abraham*, Gen. 9. 17. and that the power of his words vnto *Abraham*, hath effected, that no track of time, no inundation or change of states, could ouerthrow that religion; Gen. 12. 2. with Gal. 3 1. And

330 *The Atheistes laugh at vs*

And that when Christ and his Apostles (at the time by God appointed) did encounter with the prince of this worlde; then was fulfilled the Scriptures which say, *Euerie knee shall bow to me, & euerie tongue shall sweare by mee. Confounded be they that worship grauen images, &c.* Then all religions in the world (which were nothing but Atheisme) though they fought against God and his Christ, and killed his seruants; were krusht with the iron scepter of his worde, and broken in peeces like a potters vessell, and all the Monarkes of the world fledde before him and vanished as the sommer flowers. And they marke not, that the same which the Scripture hath tolde vs of Antechrist to be reuiled, and of the Apostasie of the whole world, and of the maniefold false Prophetes and deceauers, is now truelie come to passe. Lastlie they doe not regarde, that the vertue of the same worde, in these last dayes hath preuailed, aboue al reason, against the Emperour and Pope, and that by the simple preaching thereof; and that it is so mightie, that it chan-

geth

Isai. 45. 25

Psal. 97. 7

Psal. 1.

Dan. 2. 35.
44.

2 Thef. 1.

Mat. 24.

1. Pet. 1. 24.
25

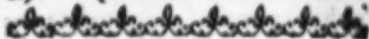
geth the nature of a man to be an o-
ther then he was before, namelie to
turne from dumme idols to serue
the liuing God. And this I dare pro-
nounce in the behalfe of Gods woord
preached, that if the Atheist, would
heare but such a meane preacher as
I am, diligentlie and attentiuellie but
one half yeare, he should finde the
power of the mightie king to pearce
his hart & to make him to tremble,
(like to *Felix* and *Agrippa*.) And
though he beleue not yet should he
wonder as *Simon Magnus*. These and
a great manie things more the Athe-
iste not seeing nor considering, hee
stumbleth at the stumbling stone:
And so to my comfort and soules
health, he prooueth Godswoorde to
be true, *the Name of the most high
and euerslasting God, bee blessed and
magnified for ever.*

1. Thef. 1.9

Esa. 28. 16
with Cap.
1. 14.

R Cap. 11,





Chap. 11. Wherein is discried,
That neither the Reuered Fathers
and learned Prelates standing for
conformitie: neither the godlie
Ministers desiring reformatiō, are
the only or proper causes of these
troublesome dissentions and evils
following the same: but there are
some other things more special-
lie to be looked into, whiche may
and ought to induce both parties
vnto peace, and to ioyne louingly
in the building of Gods house: &
that all English people humbling
them selues by prayer vnto God,
doe carefullie conforme themsel-
ues to the Ghospell of Christ.



The people
regards not
their punish-
mentes.

As a dogge run-
neth to the stone
which is cast at
him, or leaperh
at the arrowe,
which is shot on
hgh, and hath
no wit to marke from whence it co-
meth: So the most part of the peo-
ple

ple doe beholde, the troubles of our Church, as if it pertayneth not to them: and make it as a stage-play & common talke, delighting in the rehearsing the faultes of the ministrie: and being void of that discretion which pertayneth to good and wise Christians, they doe not knowe nor regard, that the smiting of the shepherds is the scattering of the sheep, and the more damage that befallerh to the ministerie, the greater is the losse and punishment of the people.

And as a droncken man perceaueth not, when he is stricken, and he that sleepeth in darkenesse, thinketh not that the thiefe stealeth vpon him: so men by ignoraunce and custome of sinne, are made past feeling, that they doe not consider when God by his plagues and punishments, calleth them to repentance. Therefore God complaineth of his people, *that they turne not to him that smiteth, neither doe they seeke the Lord of hostes.*

Little doe many think or waigh with them selues, that the Ministers preaching the Ghospell, are the meanes

R 1

or-

Zach. 13. 7.

Heb. 13. 17

Pro. 23. 35.

1. Thes. 5. 3

4.

Eph. 4. 18.

19.

Isai. 9. 13.

Rom. 10.

2. Cor. 3.

Math. 5.

3. Cor. 4. 1.

2. Cor. 5.

Cap. 2. 15.

ordained of God, to bringe men to saluation; hauing the ministerie of the spirit and of righteousnesse; and therefore they are called the light of the worlde; the stewardes of Gods secretes; the Ambassadors for Christ to whom is committed the ministerie of reconciliation betweene God and man: and so they are the sweet sauour of life vnto them which shall be saued. If then their mouthes bee stopped, their light ouer-cast, and by troublous contention, the free and prosperous course of their labours hindred, diminished, or cutt off: is not all this the great hurt and spirituall plague of the people: who seeke so great and so proper meanes which God hath ordained for mans saluation. If God shutt the heauens, that there be no raine, men can quicklie espie that there is a plague. So is it great pitie that men see not, that in regarde of our soules, the ministerie is as necessarie as the raine: & therefore when the same is hindred or taken away, it is a verie great and damnable punishment. In so much as
the

the holie spirit of God, calleth it by the name of *A Famine*. And when the Ministers doe not teach the people, it is also saide: *The people perish for lacke of knowledge*. And if it might be trulie said, that the childre of Israell, committ a trespasse in the excommunicate thinge, when this was done secretlie by one man called Achan: and if for that one mans fault, the wrath of God was iustlie kindled against all Israell, so that they could not stande before their enemies: Howe much more may wee thinke, that the sinnes of our lande, haue caused the Lords wrath against vs, when we see so manie of our wor-
thie Fathers and godlie Ministers, to be greatlie smitten by this ciuill di-
uision?

When *Iob* lost his goodes by diuers meanes; his Oxen taken by the *Sabeans*; his sheepe burnt by fyre from heauen; his Camells caried away by the *Caldeans*, &c his sonnes & daughters slaine by the falling of an house: he cast his eyes vpō God, saying: *The*
Lorde giueth, and the Lorde taketh

R 3

S

Amos 8.11

Hoshea 4.6

Ioshuah. 7.

The sinne
of one man
may defile
the whole
lande.

Iob. 1.

236 *Neither the reuer. Fathers*

Deut. 13.

Ezech. 14.

1. Cor. 11.

19.

The true
cause of our
Church
troubles.

So if we could haue seene the hande
of God, and that thereby we had ben
humbled, I verely thinke, that this
greecuous soare, had not runne so
longe, nor encreased so much as it
hath. Sometime the counsell of the
Lord by such a thing, is to trie the
people, whether they loue God with
all their heartes: sometime whe the
people sett vp idolls in their heartes,
God sendeth them false prophetes to
deceauce them: And sometime there
must be heresies in the Church, that
they which bee approoued, may bee
knowne. Therefore there is a fur-
ther thing to bee looked into, then
either the persons or the thinges
which hath happend in our church:
Who knoweth not how much blood
of Gods saintes was spilt in former
ages, and howe many houses were
guiltie of blood. And when did this
Lande seriouſlie and sincerelie hum-
ble it selfe, and by open repentaunce
make reconciliation for the same?
Nay rather, how manie thousandes
repined at the happie raigne of her
Maiestie for the casting out of the
ido-

Idolatrous and superstitious wor-
shippe of God, and for the establi-
shing of the true seruice of his holie
Name, and the libertie of the prea-
ching of the Ghospell? And who
were they that picked quarrelles, a-
gainst the godly learned Ministers, &
caused this diuision, but the igno-
rant and malicious papist, Atheiste,
and Libertines? Therefore it is the
iust iudgement of God, that as wee
doe but slightie regard the sinnes of
our forefathers, and contend migh-
telie for idolatrie and wickednes; &
light being offered we loue darkenes
more then light: so God should giue
vs ouer to our owne foolishnes, by
withholding his blessing and peace
among his Ministers. For the wicked
papistes and vngodlie sinners, are
glad and take pleasure in the trou-
bles and reproaches of the ministrie.
Therefore in them is fulfilled that
which is written: *As they regarded
not to know God: so God gaue them
ouer to a reprobate minde.* And may
it not be iustlie sayd that because we
haue not ben more zealous in Gods

Rom. 1.28

238 *The principall causes*

cause, but haue made mariages with
papists and Atheistes, & done manie
other things after the course of this
worlde, shewing a verie cold loue
vnto the Ghospell: the papistes and
Atheistes haue ben made by this
meanes a snare vnto vs; a whip vnto
our sides, and thornes vnto our eies.
And I assuredlie beleue, that, had it
not ben the wonderful goodnes and
mercy of God to his poore afflicted
sainctes, & his loue to his elect, and
that he would make his annointed
hand-maid *ELIZABETH* our
Queene, a most glorious instrument
of his saluation and glorie in the
midst of his Church, and glorifie
him selfe in, and by her, in the eies
of all nations: we had felt more gree-
uous and more palpable darkenes,
and cruell bitterness, then wee haue
done; and we had not nowe come
half so farre in the knowledge and
practise of his most blessed Ghospell:
Idolatrie and superstition should not
haue ben so well purged out of this
land, nor the pure doctrine of Christ
so rightlie taught. Therefore we must
thinko

thinke that our sinnes & vnthank-
fulnes is the cause of our wantes, and
Gods righteous iudgementes haue
brought these things to passe. Euen
as it came of the Lord, that *Rehobo-
am* followed the counsell of the yong
men, that for the sins of the people,
and idolatrie in Solomons dayes, the
kingdome might be deuided. Giue
me heere a spirituall eye, and behold
with me, & sorow with me, that the
Lord our God for our sins, should
so hold the eyes of the reuerend Fa-
thers, on the one side, that although
in their iudgement, they were per-
swaded, that the things they vrged
their brethren vnto, were but verie
trifles, and therefore not woorthie,
that anie one parish should bee so
greatly punished for them, as to leese
their faithfull, learned and painfull
pastour; yet did not onelie enforce
the ceremonies vpon them; but also
(not considering the difference of
Gods mens iudgements about such
things) pressed vpon them to sub-
scribe; and for not yeelding to their
minds, suspended, depriued and im-
pri-

1. King. 12.

Looke vpon
the Bishops
with a spirit-
uall eye.

Ans. to the
treatise of
the Crosse
articl. 3.

240 Neither the reuer. Fathers
prisoned their learned and godlie
brethré, and in the meane time pre-
ferred the trifling ceremonies before
the waightie woorke of preaching.
So that as Maister Calsill saith: *The
people of God, be sometime oppressed
with traditions and ceremonies; and
for outward solemnities the inwards
true seruice of God is neglected.* Let
the spirituall eye iudge (I say) whe-
ther it was not a merueilous iudge-
ment of God, that they could not see
all this while any one thing amisse,
no not so much as the vnlearned
ministrie, or non-residencie: but de-
fend all, and maintaine all, to the vt-
most. And although they had euery
parlament, complaintes of all the
Realme, and humble supplicati-
ons diuers times made vnto them by
their brethren, and so manie yeares
experience of the inconuenience (if
not of the vnlawfulnesse) of these
things; that neither the peace of the
church, nor the pitie of the congre-
gations, nor the loue of so manie
learned and godlie bretheren, could
moue them: but that euery now for-

the three yeare, they hold out not reforming any one point. On the other side let the spirituall man iudge, what a iudgement of God it was, vpon the godlie Ministers, that they so scarcelie with so hard and bitter termes, in their first admonitions, & in many phrased of their apologetical wrightings, did incense & moue vnto wrath the reuerend Fathers; that they esteemed the as wayward, froward and peeuish persons, ioynt enemies (of the church) with papists: and that when that most wicked and blasphemous libeller *Martin*, did most scornfullie abuse manie worthie persons, and thrust in him selfe by an vngodlie insinuation: that there was no publicke instrument on our side (so farre as euer I could heare) to shew our dislike: but that both sides did winck and suffer most filthy and lewde calumniation and slaunders. O how were our eyes blinded that wee saw not how vncomelie these things were for vs, and what offence these thinges might bee to Papistes, Atheistes, and all wicked enemies of the

Looke vpon
the ministers
with a spiri-
tuall eye,

the Ghospell. Let the spirituall eye here iudge, that God had blinded vs exceedingly, that we could not containe, till the strife did reach, euen almost to the spilling of innocent blood. And had not God of a singular mercie, taken away some persons, in the ruffe of their pride; and had not her Maiestie by the speciall blessing of God, with a most wise & religious care, moderated the extremitie: I can not tell, how manie of vs, by this time, had lost our liues, in geuing testimonie to the gouernement and kingdome of Christ: as our brethren in times past did vnto his sacrifice and priest hood.

A charitable
consideratiō
of the Bi-
shoppes and
ministers
doings.

And yet is there a more charitable consideration of the reuerend Bishops and godlie Ministers contention. First the reuerend Fathers might be induced to thinke how greatlie we were bound to God and to her Maiestie, that wee had obtained so much as we haue, and so great and excellent libertie in Christ: whereof our forefathers would haue counted them selues happie, if they could

haue

have come neere vnto it. And the
state being settled, they might thinke
it wisdom and behoofull to main-
taine all, least they should offend her
Maiestie and the state: and iudge it
better to leese some fewe ministers,
then to fall into greater inconueni-
ence. And beeing them selues per-
swaded that there was no impious
thing, they might suppose it their
dutie, and a godlie pollicie, by sub-
scription to bringe all men to con-
formitie. And when they had some
harde and bitter woordes in the ad-
monitions, they might deeme the
ministers not so wise, nor so godlie,
as they pretended: and hauing bene
inveighed by cōtinuall complainer
and suggestions of wicked papistes
and Atheistes, they might conceaue
an ill opinion of their brethren, and
so be forestalled in iudgement. And
lastlie, being prouoked by wicked
Martine, they might conclude
their cause to bee absolutelie good,
for so much as they were pursued by
vnlawfull and wicked meanes: and
so by a verie strong seeming colour

244 *Neither the reuer. Fathers*
of God, they might easelie fall into
self weening, and despise their good
and godlie brethren. So on the o-
ther side the godlie Ministers, no
doubt hauing the testimonie of their
conscience, that the thinges they
stood against, were worthy to be re-
formed: and that for no other cause
but mere conscience, they refused to
obserue the ceremonies: and when
they had diuers yeares kept them
selues close and seileint, to bee no-
thing regarded, nor pitied, but pres-
sed so earnestlie to subscribe and al-
low against Gods worde, all manner
of thinges, and as they thought a
great deale more then the law did re-
quire. Then to be suspended, depriv-
ed, imprisoned, and diuers wayes in
termes most vncharitablie prouok-
ed, they might guesse that these re-
uerend Fathers were not Gods Bi-
shops, and in their anger they might
suppose it lawefull, to entertaine
them with such sharpe and bitter
tearmes, as in the admonitions and
other wrightinges perauenture is to
be founde. And as cōcerning *Mar-*
tin,

ing, it may be at the first, they were
amased, to thinke what it should
meane, that God had stirred vp such
a thing, to disgrace the which stood
against the good proceedinge of the
Gospell & the kingdome of Christ;
they could not tell wheather it were
in their parte to medle in that mat-
ter; and seeing and feeling the hott
pursuite of that time, to lye heauie
vpon them, they might easilie forget
some thing, that had bene necessarie
for them to haue preuented. And for
them both, I hope, I may truelie say,
that if there were not some secreete
matter (which God knoweth & not
I) if there were some man of autho-
ritie and reuerence, who could laye
his hand vpo them both, they might
verie well bee reconciled. For both
the reuerend Fathers for their parte,
haue and doe beare with manie of
the godlie Ministers, and the Mini-
sters for their partes doe vse all reue-
rence & good cariage toward them.
Onelie the cause of ceremonies and
discipline is reserued on both sides,
and standeth vnder further triall.

There

The Bi-
shops and
Ministers
may be re-
conciled.

Therfore in my iudgmet, the whole and principall faulte is not to be laid vpon the one or the other: but that if the people of this Lande, who by this meanes were verie greatly punished, haue humbled them selues to God by prayer, fasting, and amendement of life, and thankfully embraced, and carefullie practised the holie Ghospell: no doubt God would soone haue eased all this griefe, and quickelie founde out a sweete remedie of brotherlie reconciliation.

But if I may speake according to holie Scripture, I thinke it an exceeding mercie of God, that hee hath suffered vs to haue so manie good preachers and so manie dayes of the Ghospell, as wee haue. For if wee look vpo the people, we shall see the ground of all these things: How litle haue they esteemed the godlie and learned Ministers! Howe content they bee with simple and ignorant men! How hardlie are they drawne to pay dueties, which law hath appointed! How manie quarrels they picke against painfull Ministers!

And

And how litle reuerence they giue to any that are faithfull! How they follow their couetousnes and pleasures! How they fill all sortes of Courtes with brawles, foolish and wilfull strifes and sutes and demures in law, with murders, whoordomes, dronckenes, and all disorder. For braue buildings, costlie apparell, and daintie diet; they haue great plentie: but euerie litle thinge which is bestowed vpon the church, is thought to much: nay I would they did not vse deuises; to diminish the liuinges of the church, and to oppresse poore men, when they enter into their charges. If the Lord hauing placed his word among vs, beholding their litle thankfullnes to him selfe, and great vnkindnes to his seruantes. If he looking for fruit at their handes, finde nothing but a leaper soare. If he finde that they bee in friendship with Papistes & Atheistes for worldlie wealth: and giue more countenance to dronckardes and whoormaisters, then to the faithfull Ministers of Christ. What man iudging

S

with

with a spirituall eye according to the holy scripture, can otherwise deeme, but that God hath laid these things iustly vpon vs for our sinnes, and for the vngratefulnes of the people. So that I may boldly say, that although we haue seene great tentations, and God hath outwardly shaken his rod, in the heauens by blasing sturres and tempestes, windes and vnseasonable weather; in the earth by earthquakes and great dearth; in our bodies with pestilence & manie strange sicknesses. And beside al this the enemy abroad hath offered to invade vs. Wee haue sent out thousands & ther hath come home but hundredes; we haue had almost continuall stirre in Ireland: yea we haue had the sword of sedition displaying it self in our streates, and sometime rebellion; and now the papistes lifting vp their beards to our face vs: and yet our swearing, lying, drunkenness, vsurie, oppression and whooredomes are without measure: may it not be saide that yet these forthie three yeares, the Lord hath not giuen vs, an heart to per-
ceiue,

ceauē, and eyes to see, and eares to
 heare vnto this daye. May wee not
 looke euerie day to haue it worse, if
 we continue thus in our wickednes,
 without true repentaunce? O that it
 would please God, to open our eyes,
 that euen now at the length, euen in
 this day, we could know the things,
 which belong vnto our peace! See-
 ing then we are thus inwrapped and
 intangled in the nett of Gods heauie
 iudgements, I doe therefore humbly
 pray and desire heartelie Almighty
 God, that he would conuert vs vnto
 him selfe both Ministers and people:
 and that wee the Ministers of the
 worde, would seriouslie remember
 that we are brethren: and how so e-
 uer we differ in iudgment, we would
 be carefull that nothing bee done a-
 mong vs, thorow contention and
 vaine glorie, or desire of prehemi-
 nence, for reuenge or of a malicious,
 froward or wayward minde: but that
 in meekenes of minde, euerie man
 esteeme other better then him selfe:
 that where vnto wee are come, we
 may proceed by one rule, minding

A prayer
 for concord
 and confor-
 mitie to the
 Gospell.

one thing, forbearing one an other
and forgiuing one an other, euen as
he forgaue vs. And that the reuerend
Fathers & learned Prelates for their
part, following the example of our
great father *Abraham*, would rather
yeeld their right, then that there
should be continued such ciuill dis-
sention, so pernicious to the church
and common wealth, and that the
godlie ministers, would bee verie
carefull to giue no offence, by worde
or deed, which iustlie might pro-
uoke their displeasure against them,
and that they would ioyne louinglie
together in the carefull feeding of
Gods people. And that he would en-
cline the peoples heart to consider
that these thinges are Gods heauie
corrections: and by true humiliation
and prayer instantlie to God; for the
forgiues of our sinnes; for the pro-
speritie & long life of her Maiestie;
for vnitie and encrease of the faith-
full ministers; for the aduancement
of the Ghospel; for the spirit of holy
and godlie wisedome in the whole
state; & for Gods protection against
all

and the people repentance. 251

all our enemies, both bodelie and
ghostelie: And by their chearefull
obedience to God, and thankfull de-
claration of their loue vnto their
prince, & dutifull practise of iustice,
equitie, trueth, mercie & concorde,
one with an other: shew them selues,
the true and faithfull professors of
Christes most blessed Ghospell. Not
suffering them selues to be caried
away with the loue of this worlde;
but to labour chieflie for those
things which concerne the king-
dome of God. That so his gracious
goodnes & holie fauour may alway
shine vpon vs; his mightie arme be
our defence; his holie spirit our guid
and director; his blessed sonne, our

Lord and Sauiour; his couenant
of grace be established & con-
firmed toward vs and our
children for euer

and for euer,

AMEN.

The Lords name be praised.